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No. 18—THE SIDDHAVATAM INSCRIPTION OF THE TIME OF VENKATAPATI-RAYA II AND MATLI ANANTA, SAKA 1527

(*1 Plate*)

N. VENKATARAMANAYYA, HYDERABAD

(*Received on 14.8.1964*)

The subjoined inscription,[1] edited here with the kind permission of the Government Epigraphist for India, is engraved on the east wall near the entrance of the old fort at **Siddhout** (Siddhavaṭam) in the Cuddapah District, Andhra Pradesh. Excepting for slight damages in one or two places, it is well preserved and carefully engraved, though occasionally a letter is left out by oversight. The record consists of 10 lines of writing in **Telugu characters** usually met with in inscriptions of about the beginning of the 17th century A.D., in this part of the country. Nine out of the ten lines are about 3.80 metres each in length, and the last line measures 1.30 metres. The individual letters measure roughly 5 cm in height. Though the characters generally resemble those in use at present, a few peculiarities found in certain letters may be noted here : *k* is not written like the present letter but like *r* with a horizontal cross-bar at the neck just below the serif to distinguish it from the latter (see *kaṭakapurī-chūrakāra* in line 4 and *paiṁ-berigi-koṭṭi* in line 8). The cerebral *ṇ* is written like the present '*no*' while *d* is written in two ways. Though it generally resembles the present *d*, another form is also found resembling *ḍ* without the circular inward loop terminating its right arm.

Excepting the opening verse in Sanskrit in the *Śārdūlavikrīḍita* metre, the **language** of the rest of the inscription is Telugu, consisting of a *Sīsamālikā* of twenty *charaṇas* with a *tēṭa-gīta* of four *pādas* with which a Telugu verse in *Sīsa* metre usually terminates. Each quartette of the twenty *charaṇas* of the *Sīsamālikā* is numbered in Telugu numerals to indicate, as it were, that it is made up of five ordinary *Sīsa* verses.

As for **orthography**, no consistent method is followed to mark the distinction between the long and short vowels in conjunction with the consonants. Though in several places a separate symbol is used to mark the long vowels in conjunction with the consonants, very often the distinction between the long and the short has to be determined with reference to the context. *Kha* is written as at present, but without the vertical downward stroke at the bottom to indicate the aspirate ; *rēpha* preceding a consonant is represented by a *gilaka* on the right side, and the consonant is generally doubled ; the *pūrṇ-ānusvāra* is used as in the old manuscripts in the place of *ardh-ānusvāra*, a modern invention unknown at that time ; and the consonant following it is invariably doubled.

The inscription belongs to the time of **Veṅkaṭapatirāya,** i.e. Veṅkaṭa II of Vijayanagara dynasty and enumerates the achievements of the **Maṭli Chiefs, Ellamarāja** and his son, **Anantarāja.** In the opening Sankrit verse it is stated that in **Śaka 1527** (expressed by the chronogram *aśva-aṁbaka-bāṇa-bhū*) corresponding to **Viśvāvasu,** Anantarāja built the radiant and the extensive stone wall at **Siddhavaṭam,** which his father had acquired in the battle of Ūṭukūru. In the Telugu *Sīsamālikā*, it is stated that when 1527 years of the Śaka era had elapsed, in the year Viśvāvasu, while the emperor of the entire *Hindū-rājya*, Vīra-Veṅkaṭarāya, was ruling the empire

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[1] This is registered in *A.R. Ep.* for 1915 as No. 564.

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from Chandragiri-sīma, Anantarāja constructed in his own name a tank (*Anantarāju-cheṟuvu*) at Siddhavaṭam, which his father Ellamarāju had acquired at the point of his sword after defeating Koṇḍrāju Tirupatirāju in battle, and built an auxiliary wall around the town, so that it might serve as a protection to the temple of Siddhavaṭēśvara as long as the Moon and the stars endure.

Anantarāja has been described as the Sun to the lotus, viz., the Solar race ; dignified as the ocean, *Aivara-gaṇḍa*, the lord of the flag of the powerful lion, the slayer of the elephants, the scion of the **Dēvachōḍa** family ; the hero, who killed on the battle-field Rāvela Velikoṇḍa Veṅkaṭādri, the victor in the battle-field of **Jaṁbulamaḍaka**, the capturer (*hāri*) of the plunderer of **Katakapuri**; he whose mighty arms were capable of instilling fear in Nandela **Krishṇamarāja** ; he who bore the title 'the right hand of the lord of the throne of the entire **Karṇāṭa**' ; he who having killed **Koṇḍrāju-Veṅkaṭādri**, captured **Cheṁnūru** ; he who composed such *prabandhas* as *Kakutsthavijayamu* and other *kāvyas* praised by the learned; he who was famous as the builder of the tank named Ellamarāju-cheṟuvu ; he who offered protection to the rapidly marching forces against Madhura and other places in the **Draviḍa** country ; he who destroyed the pride of the **Yāvana Pādusā** in the battle of **Penukoṇḍa** ; the son who was the crest-jewel of **Raṅgamāṁbā**; he who would not accept or recognise the enemies' titles (*para-bhīma-birudula-bāyi-baṇḍi*) ; he who was a pursuer of the enemy kings (*vimat-āvanīśvara-vēśyā-bhujaṅga*); he who bore the titles *ballara-gaṇḍa, manne-haṁvīru, magalarāya, rācha-bebbuli* ; he who was a terror to the enemy kings ; and he who was the ocean that produced the gem, viz. king **Maṭli Tiruveṅgaḷanātha.**

Thus the inscription is devoted to the description of Maṭli Ananta's heroic deeds, his acts of public utility and his contribution to Telugu literature. It also enumerates his *birudas* and refers incidentally to his family, parentage and the military conquests of his father, Maṭli Ellamarāju. Ananta was born of the Dēvachōḍa family, a son of Maṭli Ellamarāju and Raṅgamāṁbā and had himself a son called Tiruveṅgaḷanātha.

To take up first Ananta's deeds of heroism, it must be noted at the outset that they are not set down in the inscription in their chronological order. The earliest event referred to in it is the war between Maṭli Ellamarāju and the Koṇḍrāju brothers—Dāsari, Tirupati, Veṅkaṭa Krishṇa, Koṇḍa, Raghunātha and China-Timma. They were the sons of Koṇḍrāju Peda Timma by his wife, Pāpasaṅga, a daughter of Maṅgaya Guravarāju[1] and held important places as *nāyaṁkara* in the Gaṇḍikōṭa-sīma, under Śrīraṅga I, the elder brother and predecessor of Veṅkaṭa II. They were, like the Maṭlis, Telugu Chōḷas of the Dēvachōḍa line and trace their origin from the Sun through Ikshvāku of the Solar race. Of these, Veṅkaṭa and China-Timma were famous warriors. They were deputed by the Vijayanagara emperor, Śrīraṅgadēva Mahārāya in Śaka 1506 (1584 A.D.) to expel Ibrāhīm Quṭb-Shāh of Gōlkoṇḍa, and his allies, the Haṇḍe chiefs from Ahōbalam, which they had plundered in Bahudhānya (Śaka 1500 or 1578 A.D.) and had been occupying the territory around it ever since. In obedience to the commands of the Rāya, they marched to Ahōbalam at the head of their forces, defeated and expelled Ibrāhīm Quṭb-Shāh with his allies, the Haṇḍe chiefs, and restored worship in the temple as in former days.[2] Dāsari, Koṇḍa, Veṅkaṭa, and China-Timma came into conflict, on account of their aggressions, with the Sāri chief Ōbana, and his ally, Velugōṭi Kastūri Raṅga, and were defeated by them in the battle of Kōḍūru in Śaka 1501, Pramād (1579 A.D.).[3] At the time of the accession of Veṅkaṭapatirāya (Veṅkaṭa II), Koṇḍrāju Tirupatirāju was ruling at Siddhavaṭam, and his brother Veṅkaṭa at Chennūru, both

[1] *Reṭṭamataśāstramu*, verses 24-30.

[2] *A.R.Ep.*, 1915, No. 70 ; V. Rangacharya, *Inscriptions of the Madras Presidency*, Vol. II, Kurnool, No. 584. The summary of the inscription given in them is erroneous. See, the text published in the *Sources of Vijayanagara History*, edited by S. K. Aiyyangar, pp. 234-35.

[3] *Further Sources of Vijayanagara History*, Volumes II and III, No. 201.

in the Cuddapah District. Tirupatirāju and his brothers refused to acknowledge his surpremacy. According to the *Kaifiyat* of Chiṭṭivēli, which describes the history of the Maṭlis, Koṇḍrāju Tirupatirāju entertained the idea of ruling the Siddhavaṭam-sīma and Pottapi-sīma independently after the death of Śrīraṅgarāya and siezed some villages belonging to Maṭli Ellamarāju and his sons, as they had joined Veṅkaṭapatirāya, who was ruling at Chandragiri in the Chittoor District. To protect his territory from the attacks of the enemies from the adjoining Pulugulanāḍu included in the Chandragiri-rājya belonging to the latter, Tirupatirāju fortified the frontier *sammat* village of Ūṭukūru, posted a strong garrison to hold it, and began to subjugate the whole of Pottapi-nāḍu. Veṅkaṭa II sent an army under Maṭli Ellamarāju with instructions to destroy the fort erected by Koṇḍrāju Tirupatirāju at Ūṭukūru, to sieze Pottapi-nāḍu and to post a garrison of his own troops in the village. He promised that if Ellamarāju effected the conquest of Siddhavaṭam, he would grant him the town with its dependent territory as *amara-nāyaṅkaram*. Ellama proceeded with the royal army to Ūṭukūru, defeated and killed Koṇḍrāju Tirupatirāju in the battle outside the village, captured the fort, and having stationed a garrison of his own soldiers, pursued the fleeing troops of the enemy and destroyed them at Pōli, Koṇḍūru and Neladalūru (Nandalūru), where he overtook them. Ellama then marched on to Siddhavaṭam and entered the town without opposition.[1]

The destruction of Koṇḍrāju Veṅkaṭarāju and the capture of Chennūru which are reckoned in the present inscription as the heroic deeds of Maṭli Ananta were actually incidents which occurred in the concluding phase of Ellama's war with the Koṇḍrāju family. Though entirely attributed to Anata here, he seems to have played but a secondary role in their accomplishment. According to the *Kaifiyat* of Chiṭṭivēli, it was Tirumalarāju, the younger brother of Maṭli Ellamarāju, who effected these conquests.

Tirumalarāju, the younger brother of Maṭli Ellamarāju, proceeded at the head of an army to Chennūru, put to death Koṇḍrāju Veṅkaṭādrirāju, who was governing the place as a deputy of Koṇḍrāju Tirupatirāju and took possession of it. He conquered next the districts of Kāmalāpuram, Duvvūru, Pōrumāmiḷḷa and Baddevōlu and reduced the estates of the *manne* chiefs and the *pāḷems* to subjection.[2]

Maṭli Ananta probably served as a lieutenant of his uncle during this campaign, hence his claim. Koṇḍrāju Veṅkaṭa or Veṅkaṭādri, whom the Maṭli chiefs Tirumalarāju and Ananta put to death at Chennūru was not only a renowned warrior but also a patron of letters. At his instance the Ayyalārāju poets Ayyala and Bhāskara translated from Kannaḍa *Reṭṭamataśāstra*, a treatise on meteorology and dedicated it to him. Jakkarāju Veṅkaṭa or Veṅkaṭarāmakṛishṇa, who was also attached to his court, dedicated to him his *Āndhra-kāmandakam*, a Telugu rendering of the well-known Sanskrit work of that name on political science.

The first achievement of Maṭli Ananta referred to in the present record is the destruction of Rāvela Velikoṇḍa Veṅkaṭādri. This incident, according to the *Kumudvatīkalyāṇam* of Kumāra Ananta, the grandson of Maṭli Ananta, took place at Guṟṟamkoṇḍa.[3] Though placed first in the inscription, it must be taken into consideration after Maṭli Ananta's victory over the Yavana Pāduśā at Penukoṇḍa ; for, it is stated in the *Kaifiyat* of Chiṭṭivēli that after his victory over the *malaka-fauzulu* (the Muhammadan forces) at Penukoṇḍa, he (Maṭli Ananta) returned to

[1] Ibid., No. 214.

[2] Ibid.

[3] Ibid., No. 216(o), p. 338. '*Aḍache Guṟṟamkoṇḍa-nyarutan-evvāḍu Rāvila Koṇḍa Veṅkaṭa vīravarula*'.

Siddhavaṭam which he made his permanent headquarters. Then he marched with his army to Guṟṟaṁkoṇḍa at the instance of Veṅkaṭapatirāya to put down the Sardar of the fort who had rebelled against the Rāya, and made war on the territory belonging to the *rāya-rāṇuva* or the royal army.[1] The rebellion of the Sardar of Guṟṟaṁkoṇḍa and the siege and the capture of the fort by Maṭli Ananta were perhaps the final episodes of the Quṭb-Shāhi war. They may, therefore, be conveniently dealt with after consideration of the events pertaining to that war. The outbreak of the war between Veṅkaṭa II and the Sultan of Gōlkoṇḍa is attributed to the breach by the former of the terms of a treaty which his predecessor, that is, Śrīraṅga I had concluded with the Sultan of Gōlkoṇḍa. "When the throne of Beejanuggur devolved on Venkutputty," says the Anonymous Historian of the Sultans of Gōlkoṇḍa, "it appears that prince, in breach of the treaties between his predecessor and the King of Gōlkoṇḍa, removed the seat of his government to the fort of Penconḍa, situated on the Quṭb Shāhi frontier. He made some incursions and invasions for the prevention of which the King marched his army".[2] The treaties referred to here are probably those concluded at Chandragiri in about 1576 A.D. by Fazl Khan, the ambassador of the Quṭb-Shāh with Śrīraṅga I. It is not known from other sources whether Śrīraṅga I had agreed that Penugoṇḍa should not be the capital of the Vijayanagara empire. Penugoṇḍa is spoken of as Śrīraṅga's capital till the end of his reign in his inscriptions. The incursions and invasions of of Veṅkaṭa II alluded to by the Anonymous Historian in this context were not so much against the Quṭb Shāhi territories properly so called as on the provinces of Koṇḍavīḍu and Udayagiri which Ibrāhīm Quṭb Shāh had conquered from Vijayanagar in Śaka 1502 (1580 A.D.). According to the Amīnābād inscription of Amīn-ul-Mulk, the forces sent by Hazrat Ibrāhīm Pādshāh marched against the Vijayanagar territory in the Śaka year 1502, Vikrama, corresponding to 1580-81 A.D., Chaitra, fourteenth day of the black fortnight, Tuesday, captured Uddagiri (Udayagiri) after driving out Veṅkaṭarāju from the place and took successively the fortresscss of Vinukoṇḍa, Bellamkoṇḍa, Taṅgēḍa and Koṇḍavīḍu and was ruling the whole of the Karṇāṭa (Vijayanagar) province of Koṇḍavīḍu.[3] Veṅkaṭa II, who did not obviously accept the terms of the treaty, which was practically imposed on his predecessor by Ibrāhīm Quṭb-Shāh as the price of his help against the 'Ādil Shāh, repudiated them as soon as he succeeded to the throne by celebrating his coronation at Penugoṇḍa and by the reconquest of the fort of Udayagiri. A rebellion which was directly incited by Veṅkaṭa II broke out in Koṇḍavīḍu in or a little before 1589 A.D. It is not unlikely that he was also at the back of the widespread rebellion which broke out in the same province against the Quṭb-Shāh in Śaka 1513, Khara (1591 A.D.). To put an end to the frequent troubles in the frontier provinces fomented by Veṅkaṭa II and his agents Muhammad Quly Quṭb Shāh resolved to effect the conquest of the Vijayanagara empire and led a powerful expedition to achieve his object. Crossing the Kṛishṇā at Musalimaḍugu, he rapidly reduced all the forts including Gaṇḍikōṭa in the Kurnool-Cuddapah region and finally advancing on Penugoṇḍa, the capital of the Vijayanagara empire, laid siege to it. Veṅkaṭa II does not seem to have made, for reasons unknown at present, any attempt to defend his dominions. It looked as if the Vijayanagara empire would finally fall a prey to Mussalman arms. Veṅkaṭa II, however, averted the disaster by means of a subterfuge. He offered to submit and asked for an armistice, preparatory to negotiating terms of peace. The Sultan agreed and withdrew with his forces from the vicinity of the fort. Taking advantage of the withdrawal of the besiegers, Veṅkaṭa II had, within three days, large stock of

[1] *Further Sources*, Vol. II, No. 216 (b), p. 335.

[2] Briggs' *Ferishṭa*, Vol. III, App., p. 454.

[3] *Sources of Vijayanagara History*, No. 77, pp. 239-41. *Dhāṭiganēgi Vuddagiri-dārkoni Veṅkaṭarāju-dōlimum gōṭalu laggabaṭṭi Vinikoṇḍayu Bellamukoṇḍa Taṅgeḍal pāṭipariṁ hariṁchi mari valmini kai-kone Koṇḍavīḍu Karṇāṭaka-rājadhāni Yibharāmuḍu bāhu-balaṁbu mīruchun.*

[4] Anonymous Historian, Briggs's *Ferishṭa*, III, App., p. 448 f.

[5] Ibid., p. 241.

provisions enough to stand a siege carried into the fort and sent urgent messages to his nobles and captains to come at once to Penugoṇḍa with their forces. Among those that hastened in response to the emperor's call to Penugoṇḍa, Jagadēva Rao, Gulrang Seṭṭy and Pāpia Sāmywar with thirty thousand infantry and cavalry and four thousand musketeers were the earliest.[1] Maṭli Ananta must have arrived about the same time and Raghunātha Nāyaka from the distant Tanjore probably a little later.[2] When the Sultan discovered how he had been deceived, he came back and renewed the siege ; but he had to raise the seige soon and hasten back to his country. The Anonymous Historian attributes the abandonment of the siege by the Sultan and his hasty return to his kingdom to two facts : (1) the inability of his forces to make any impression on the fort and (2) his apprehension that during the approaching rainy season the inundations of the Kṛishṇā river might cut off the communications with his kingdom and that as a consequence provisions in his camp might become scarce.[3] This seems to be a deliberate attempt to conceal the truth. According to the contemporary records, however, the Sultan suffered a defeat in a battle fought in the vicinity of Penugoṇḍa and as a consequence had to beat a hasty retreat. The present record, for instance, gives to Maṭli Ananta the entire credit of winning the victory over the Sultan. Rāmabhadrāmbā in her *Raghunāthābhyudayam* assigns the entire credit to Raghunātha Nāyaka of Tanjore. "At his time", says she, "the Karṇāṭa emperor Veṅkaṭadēva was opposed by the Pārasīkas. In order to defend the empire against them he requested Achyuta to send prince Raghunātha to his assistance. At the direction of Achyuta, Raghunātha started on the expedition followed by hundreds of tributary chiefs. He went to Chandragiri and from there reached Penugoṇḍa, the hereditary capital of Karṇāṭa kings in a few days.......... Many of the enemies of the emperor fled from Penugoṇḍa when they learnt of the arrival of Raghunātha with troops, while a few, mounting their horses, opposed him. But they were easily defeated by the valiant Raghunātha and were scattered as the Rākshasas were by Rāma. On their defeat they submitted to Raghunātha and retired."[4] Though the credit of victory over the Muhammadans is attributed solely to the prowess of Maṭli Ananta in the inscription under consideration and to Raghunātha Nāyaka of Tanjore in the *Raghunāthābhyudayam* they only participated like the other nobles of Vijayanagara in the battle ; and the victory was, as a matter of fact, won by the combined effort of the entire Vijayanagara army ; but the composer of the present inscription and Rāmabhadrāmbā, following the well-established convention of the *praśasti* writers and court poets, have attributed the credit of victory to the single-handed prowess of their respective patrons, though they were but entitled actually to a share of it.

The war with the Quṭb-Shāh did not come to an end with his defeat in the battle of Penugoṇḍa. Much of the territory which he had conquered in the recent invasion was still in his possession. While returning home after his defeat at Penugoṇḍa, Muhammad Quly Quṭb Shāh is said to have placed a large army under Murtaza Khān to protect the territories south of the Kṛishṇā and placed trustworthy officers to hold the forts of Gaṇḍikōṭa, Musalimaḍugu, Nandiyāl and other places As Veṅkaṭa II was expected to march next against the fort of Gaṇḍikōṭa, the Sultan ordered that troops from Koṇḍavīḍu should proceed thither to reinforce the garrison holding the fort. Gurramkoṇḍa was probably captured by the Mussalmans during the recent Quṭb Shāhi invasion. The fort was placed under the command of Rāvela chief Velikoṇḍa Veṅkaṭādri with a strong

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[1] Anonymous Historian, Briggs' *Ferishta*, III, App. p. 454.

[2] *Sources of Vijayanagara History*, p. 285.

[3] Briggs' *Ferishta*, III, App. p. 454.

[4] *Sources of Vijayanagara History*, p. 215.

Muhammadan force to support him.[1] In order perhaps to divert the attention of Veṅkaṭa II and prevent him from concentrating his forces at Gaṇḍikōṭa, the Sardar governing the fort of Guṟṟamkoṇḍa, that is, Rāvela Velikoṇḍa Veṅkaṭādri began to make incursions into the territory belonging to the Rāya's army (*Rāyā-rāṇuva*). At the same time, the *pātra-* and the *manne-sāmantas* of Uddagiri under the command of Kampa Nainappa, invaded the Badvēl-sīma, which was at this time under the Maṭlis. Veṅkaṭa directed Maṭli Ananta to repel the invaders and capture the fort of Guṟṟamkoṇḍa. Ananta marched first against the *pātra-* and *manne-sāmantas* of Uddagiri under Kampa Nainappa and put them to flight in a battle at Kamalakūru. Then he proceeded to Guṟṟamkoṇḍa and laid siege to the fort, which was equipped with up-to-date weapons of defence and offence. The defenders seem to have offered fierce resistance ; but Ananta who was firmly resolved to effect its capture, persisted. A *Bhaṭ* of Ananta's court who was probably an eye-witness recounts in a *chāṭu* how he fought with undaunted courage against the defenders until he demolished one of the bastions of the fort. "O ! Ananta" extols the *Bhaṭ*, "unafraid of the gun-powder bags spitting blazing flames into the sky like wild fire unconfounded by the reports of the musketry vomiting volleys of hissing fire or the thuds of stone (falling down from the catapults) like the torrents of *chitta* rain and unalarmed by the roars of cannon piercing as it were, the quarters, did you not fight at Guṟṟamkoṇḍa and break down the bastion so as to excite the admiration of the *Pādušā* and other enemies ?" Rāvela Velikoṇḍa Veṅkaṭādri was killed in the fight and the fort was captured. Maṭli Ananta seems to have returned after his victory to Gaṇḍikōṭa, where the Vijayanagara army was engaged in besieging that fort. Though this fact is not mentioned in the inscription under study the *Kumudvatīkalyāṇam* describes how Maṭli Ananta put to flight the cavalry of Aśvarāya (the Quṭb Shāh) in a battle fought near Gaṇḍikōṭa.[3]

The next two events referred to in the inscription, (1) Ananta's victory in the battle of Jambulamaḍaka and (2) the instilment of fear in the mind of Nandela Krishṇama are connected with the rebellion of Nandyāla Krishṇamarāja against Veṅkaṭa II, which broke out, according to the *Kaifiyats* of Alavakoṇḍa and Chiṭṭivēli, about Śaka 1520, Hēviḷambi (1598 A.D.).[4] The expedition against Madhura and other places in the Drāviḍa country under the protection of Maṭli Ananta appears to have been despatched by Veṅkaṭa II even earlier ; for in the *Kumudvatīkalyāṇam* it is stated that Maṭli Ananta slew Madhura Vīrappa i.e. Vīrappa Nāyaka, the ruler of Madhura, obviously during the course of this expedition.[5] As Vīrappa Nāyaka of Madhura died in 1595 A.D.,[6] the expedition must have been sent by Veṅkaṭa II against Madhura in that year or a little earlier. The causes for despatching the expedition are not definitely known. Probably it was provoked by the attack of Vīrappa, the *nāyaka* ruler of Madhura, on the territories of Tirumalarāya, the governor of Śrīraṅgapaṭṇam and a nephew of Veṅkaṭa II. It is stated in the *Koṅgudēśarājākkaḷin charittiram* that Tirumalarāya, on hearing that Vīrappa of Madhura was coming to Śrīraṅgapaṭṇam with all his forces set out at the head of his army accompanied by his *daḷavāy* Maṭli Veṅkaṭa Ayyan to oppose him. Though he was successful at first and won some victories over the enemy, he was betrayed by his *daḷavāy*, who by a cunning trick delivered him into the hands of his enemy. The *daḷavāy* then returned to Śrīraṅgapaṭṇam with the army

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[1] The *Kumudvatīkalyāṇam* of Maṭli Kumāra Ananta, grandson of Maṭli Ananta of the present inscription, however, mentions two chiefs of the Rāvela family viz. Koṇḍa and Veṅkaṭa : "*Aḍache Guṟṟamkoṇḍa-narulan-evvāḍu Rāvela Koṇḍa Veṅkaṭa vīravarula.*"

[2] *Further Sources of Vijayanagara History*, Vols. II and III, No. 216 (b) and (c).

[3] Ibid., No. 216 (c).

[4] Ibid, No. 212.

[5] Ibid., No. 216 (3) '*Madhura-Vīrappan-evvāḍu maṭṭu-peṭṭe*'. The verb *maṭṭupeṭṭu* in this line means to slay, kill, put to death or suppress.'

[6] R. S. Aiyar, *History of the Nāyaks of Madura*, p. 77.

and began to rule the kingdom himself.[1] It was probably to secure the release of his nephew that Veṅkaṭa II despatched the expedition. Maṭli Ananta seems to have been appointed, if the testimony of the present inscription can be depended up on, as its leader. He was accompanied among others by his son Tiruveṅgaḷanātha, Muluvāgalu Chikkarāya II, Dāmerla Kari-Chenna and other chiefs. The expedition appears to have reached Madhura without meeting serious opposition and the imperial army laid siege to the town. According to the *Chikkadēvarājavaṁśāvaḷi*, Vīrappa Nāyaka seduced several commanders of the imperial army by means of bribes with the object of securing the raise of the siege and the retreat of the imperial forces. This did not avail him much ; for, the Maṭlis and others who remained firmly loyal to the emperor pushed on the siege to its logical conclusion. Muluvāgalu Chikkarāya II claims to have caused the destruction of the pride of the lord of Madhura ; Maṭli Tiruveṅgaḷanātha is stated to have defeated the Nāyaka and captured his fish-banner ; and Ananta is said to have actually killed him. As a result of this campaign Veṅkaṭa II's nephew was liberated and his authority was thenceforward recognised at Madhura as in the other parts of the empire.

The battle of Jambulamaḍaka and the instilment of fear in the mind of Nandela Kṛishṇarāja are perhaps the last of Maṭli Ananta's military exploits. These two events happened, as pointed out already, during the rebellion of Nandyāla Kṛishṇamarāju which broke out in or a little before Śaka 1520, Hēvalambi (1598 A.D.)[2], when Veṅkaṭa II was engaged in his expedition against Madhura and other southern feudatory States. Kṛishṇamarāju, a scion of the Nandyāla branch of the Āravīḍu family and a distant cousin of Veṅkaṭa II who was ruling over Nandyāla, the headquarters of his family, threw off his allegiance and attempted to establish his independence.[3] His influence was confined not only to Nandyāla and its neighbourhood but extended as far as Gaṇḍikōṭa in the south. Since the days of Sadāśiva and Rāmarāja, the Nandyāla chiefs held Gaṇḍikōṭa as *nāyaṁkara* ; and Kṛishṇamarāju's half-brother Timma was the governor of Gaṇḍikōṭa about this time. Veṅkaṭa II, according to the *Kaifiyat* of Chiṭṭivēli, set out with his army from Chandragiri to suppress the rebellion, and Maṭli Ellama and his son, Ananta joined him at Siddhavaṭam. When the army reached Jambulamaḍaka (Jammalamaḍugu), they were opposed by Kṛishṇamarāju with the object of checking their advance ; but having sustained defeat in the battle he retreated to his capital, Nandyāla ; Veṅkaṭa II who pursued him reached Nandyāla and laid siege to the town. Kṛishṇamarāju held out for three months ; but unable to offer further resistance, he sued for peace. Through the intercession of Maṭli Ellama, he met Veṅkaṭa II in his camp and offered submission. He was not, however, allowed to remain in his place, but had to

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[1] *Further Sources of Vijayanagara History*, Vols. II and III, No. 222. A somewhat different account is given by Tirumalārya in his *Chikkadēvarāyavaṁśāvaḷi* : 'Subsequently Rāmarāja (brother of Śrīraṅga I and Veṅkaṭa II) died after a short time. Then his sons Tirumalarāya and others, as they were too young, left the government of Śrīraṅgapaṭṇam in the hands of their *daḷavāy* Rēmaṭi Veṅkaṭayya and went to Penukoṇḍa, where they lived with their junior uncle (Veṅkaṭapatirāya). Afterwards Veṅkaṭapatirāya, being provoked by Vīrappa Nāyaka of Madhura, marched at the head of his army, laid siege to Madhura in the Pāṇḍya country. Vīrappa Nāyaka, adopting *bhēdōpāya*, reduced the commanders of the Rāya's army by means of money and jewels. This Tirumalarāya having also accepted the bribe left his uncle, who was to him like a father, and returned to Śrīraṅgapaṭṇam with his elephants, cavalry and foot casting away his fame and religious merit together with his good sense.' (See *Sources of Vijayanagara History*, p. 303). The account of Tirumalārya is not an unvarnished statement of facts. He was a dependent of the Mysore court. In an attempt to justify Rāja Uḍaiyār's seizure of Śrīraṅgapaṭṭṇam, he paints Tirumalarāya in black colours, in order to make it appear that the former's aggression was prompted by his desire to punish a traitor.

[2] *Further Sources of Vijayanagara History*, Vols. II and III, Nos. 210(c), 221, 222 and 222(a).

[3] Ibid., No. 214.

accompany the emperor to Chandragiri, where he remained in honourable confinement until his death a few years later.[1]

The events described in the inscription may now be arranged in the following order :

(1) The battle of Ūṭukūru, the conquest of Siddhavaṭam and the capture of Chennūru (1586 A.D.)

(2) The Quṭb Shāhi invasion and the victory in the battle of Penugoṇḍa (1591 A.D.)

(3) The death of Rāvela Veḷikoṇḍa Veṅkaṭādri and the capture of Guṟṟamkoṇḍa (1593 A.D.)

(4) The expedition to Madhura and the Drāviḍa country (1595 A.D.)

(5) The rebellion of Nandēla Kṛishṇamarāju (1598 A.D.)

Three acts of Maṭli Ananta's public utility are mentioned in the inscription under study. Although engaged in warfare throughout the period of his rule, he appears to have evinced keen interest in developing the economic resources of his territories. He built at Siddhavaṭam a tank in his own name (*Anantarāju-cheṟuvu*). This seems to have been an enlargement of an old *kuṇṭa* or spring that was already in existence in the place.[2] He also excavated another tank in the name of his father Ellamarāju (*Eḷḷamarāju-cheṟuvu*) in some place not specified in the inscription. Towards the close of his reign Maṭli Ananta erected a wall around the town of Siddhavaṭam which also served as a wall of protection to the temple of Siddhavaṭēśvara. Ananta seems to have died while the wall was still under construction ; for, it is stated in the Siddhavaṭam village *kaifiyat* that it was completed by his son and successor Maṭli Tiruveṅgaḷanātha.[3] This wall was later on transformed by Mirjumla into a regular fort by the addition of a few bastions and turrets.

Maṭli Ananta, if we can depend on the opinion of the *Abhinava-Āndhra-kavitā-pitāmaha* Uppuguṇḍūri Veṅkaṭa Kavi, a court poet of Maṭli Ellamarāja, was a great poet who could compose eloquent poetry.[4] The present inscription refers to some *nibandhana-granthas* (commentaries) besides the *Kakutsthavijayamu* composed by him. The former, whatever they may have been, are not extant ; and the latter was originally published in the literary journal *Sarasvati* at Kakinada and subsequently in a book form in 1904. Ananta's poetry, according to Shri Viresalingam Pantulu, is faultless and charming.[5] His style is simple and homely and exhibits many of the characteristics of the southern school of Telugu poetry, which flowered at Tanjore and Madhura under the Nāyaka kings. Ananta was not only a poet but also a patron of learning. Besides Uppuguṇḍūru Veṅkaṭa Kavi mentioned above the famous satirist Kavi Chauḍappa and other writers of lesser importance flourished at his court and shared his bounty. Tradition preserves the memory of the visit of the poets of his court to Gōlkoṇḍa to participate in a literary debate held in the *durbar* of Malkibhirām that is Malik Ibrāhīm Quṭb Shāh.[6]

No less than eleven *birudas* (titles) of Maṭli Ananta are enumerated in the present inscription, but as most of them are conventional, they hardly call for notice. Only two, *Kaṭakapurī-chūra-kārahāri* and *akhila-Karṇāṭa-siṁhāsnādhīśvara-dakshiṇa-bāh-ābhidhāna-dhāri* deserve consideration, as they have some historical significance. The former means 'one who carried into effect the plunder of the city of Kaṭaka. This title, however, could not have had its origin in any achievement accomplished by Maṭli Ananta ; for, it was borne by some of the Telugu Chōḷa chiefs earlier. In the inscriptions of the Ceded Districts copied by Mackenzie's surveyors, the title is associated

[1] Ibid., Nos. 211-214.
[2] Ibid., Vol. II, No. 216 (b), p. 337.
[3] Mackenzie Mss., Siddhavaṭam Village *Kaifiyat*.
[4] *Kakutsthavijayam*, 1-12 ; See also Shri K. Viresalingam Pantulu's *Āndhra-kavula-charitra*, pp. 318-21.
[5] *Āndhra-kavula-charitra*, p. 319.
[6] Ibid.

with the chiefs of the Salakarāju family. Salakarāju Peda Tirumalayya, the brother-in-law and *sarva-śiraḥ-pradhāni* of Achyutadēva Mahārāya, for instance, is introduced in an inscription at Chemullapalli in the Cuddapah District dated Śaka 1461, with the title *Kaṭaka-prati-chūrakāra,* a variant of, if not actually a mistake for *Kaṭakapuri-chūrakāra.*[1] Peda Tirumalayya probably participated in Krishṇadēvarāya's attack on Cuttack, the only occasion when the Vijayanagara armies are known to have reached the Oriya capital and plundered the city before setting it on fire. That is perhaps the origin of the title and the Maṭlis who belonged to the same family appear to have inherited it.

The other title *akhila-Karṇāṭa-siṁhāsan-ādhīśvara,* etc. was apparently self-acquired. Maṭli Ananta, as shown by the foregoing account, took a prominent part in all the wars of Veṅkaṭa II and rendered him valuable services on the battlefield. The assumption of the title is amply justified, as Ananta was actually the right hand man of the emperor in all his military undertakings.

Thedate of the inscription, as noted already, is given twice, once in chronogram *aśva-aṁbaka-bāṇa-bhū,* i.e., Śaka 1527 corresponding to the cyclic year Viśvāvasu in the opening Sanskrit verse and again in words *Vēyin-ēnūṁṭa-yiruvadi-yēḍu* (1527), Viśvāvasu at the beginning of the Telugu *Sīsamālikā.* As no other details are given, this date cannot be verified. Śaka 1527, Viśvāvasu, however, corresponds to 1605-06 A.D.

The following countries and places are mentioned in the inscription : Karṇāṭa and Draviḍa, Ūṭukūru, Siddhavaṭam, Chennūru, Jambulamaḍaka, Chandragiri, Penukoṇḍa, Madhura and Kaṭakapuri.

Though Karṇāṭa literally denotes the country inhabited by the people speaking the Kannaḍa language, it appears to denote in the present context the Vijayanagara empire extending from the Krishṇā and the Tuṅgabhadrā to the Cape Comorin in the extreme south of the peninsula. Draviḍa is the land where Tamil language is spoken.

Most of the other places mentioned in the inscription are situated in the present Rāyalasīma. Ūṭukūru is a village in the Rājaṁpēṭa taluk of the Cuddapah District. It is at a distance of about 2 miles to the south-east of Rājaṁpēṭa. Siddhavaṭam, called Sidhout and Siddhavaṭ-ṭam at present, is the headquarters of a taluk of that name in the same district. It is situated at a distance of 10 miles to the east of the town of Cuddapah. Chennūru is a village in the Cuddapah taluk, which stands at a distance of 7 miles to the north of Cuddapah on the Chittoor-Kurnool road. Jaṁbulamaḍaka, called also Jammalamaḍaka or Jammalamaḍugu in popular parlance, is the headquarters of the taluk of the same name in the Cuddapah District. It is situated at a distance of about 46 miles to the north-west of Cuddapah on the Nellore-Bellary road. Chandragiri is the headquarters of a taluk of that name in the Chittoor District. It is a railway station on the Renigunta-Katpadi metre gauge line of the Southern Railway at a distance of 9 miles to the west of Tirupati. Penukoṇḍa is the same as Penugoṇḍa, the headquarters of the taluk of that name in the Anantapur District. It is a railway station on the Guntakal-Bangalore metre gauge line of the Southern Railway at about 46 miles due south of Anantapur. Kaṭakapuri, same as Cuttack, is the old capital of Orissa, on the banks of the Mahānadī. Madhura is identical with Madurai, the headquarters of a District of that name in the Madras State. It is an important railway junction on the Madras-Dhanushkōṭi line of the Southern Railway at a distance of 312 miles south of Madras.

I am grateful to Shri P.V. Parabrahma Sastri, Assistant Director of Epigraphy, Archaeological Department, Andhra Pradesh, Hyderabad, for revising my transcript of the inscription.

[1] *A.R.Ep.*, 1938-39, No. 334 and Part II, para 53, p. 89.

TEXT[1]

1 Svasti || **Śākē=svā(śv-ā)mbaka-bāṇa-bhū-parimi[tē varshē cha Vi]śvāvasāv=aunna**tyēna chir-āyushā cha guṇa-bhāj=āchaṁdra-tāraṁ bhuvi | yasy=**Anaṁtta-nṛipēṇa** tēna jaṇakēn=aiv=Ōṭukūrī-raṇē prāptas=**Siddhavaṭō**=yam=u-

2 jva(jjva)la-si(śi)lā-sālō viśālī-kṛitaḥ[||] [**Śāli]vāhananāma-Śaka-varshamulu vēyin-ēnūṁṭa-yiruvadi-yēḍu chanina** | **Viśvāvasuv**=anaṁgga velayu vatsaramuna sakala-Hiṁdūrājya-sārvabhauma |

3 Vīra-Veṁkaṭarāya-vibhuṁḍu Chaṁdra[girīndra][2]-sīma sāṁmrā[2]jyaṁbbu sēyun=apuḍu | bhānu-vaṁś-āṁbhōja-bhānuṁḍ=aṁbhōrāśi-gaṁbhīruṁḍ=aivara-gaṁḍḍa-mūrtti || 1 || Biruda-sāmaja-siṁha-bhīma-kētana-bharta **Dēvachōḍ-**ānvaya-bhūvi-

4 bhuṁḍu | raṇa-bhū-balībhūta-Rāvela-Vel[ikoṁ][2]ḍḍa-Veṁkkaṭādri-mahīśa-vīra-varuṁḍu **Jaṁbbulamaḍaka-**bhū-saṁgrāma-jayaśāli Kaṭakapurī-chūrakārahāri Naṁddela-**Krishṇama-**naranātha-bhaya-dāna-daksha-dōrdaṁ-

5 ḍḍa-vichakshaṇuṁḍu || 2 || Akhila-**Karṇāṭa-**si[ṁhā][2]san-ādhīśvara-dakshiṇa-bāh-ābhidhāna-dhāri |vidaḷa(ḷi)ta-**Koṁḍrāju-Veṁkkaṭa(ṭā)dri-**vibhuṁḍu **Cheṁnūri-**ha[ra*]ṇa sa[ṁ]panna-gṛihuṁḍu | Vibudha-stuta-Kaku[t*]sthavijaya-prabaṁdh-ādi kāvya-nibiṁ-(baṁ)-

6 dhana-graṁtha-karta | śrīmad-**Ellamarāju-**cheru[vu-pē][2]ra-taṭāka-ghaṭan-ānubhāva-saṁghaṭita-yaśuṁḍu || 3 || **Draviḍa-**bhū-Madhurādi-dhāṭī-chalad-raya-bala-rakshaṇ-ākshī[ṇa*]-bāhu-baluṁḍu | **Penugoṁḍḍa-**samara-**Yāvana-Pāduśā-**

7 garva-kharvīkaraṇa-chaṇ-ākharva-bhujuṁḍu | **Ra[ṁ]ggamāṁbbā-**kumāra-vataṁsa-ratnaṁbbu para-bhīma-birudula bhāyi-baṁḍḍi | vimat-āvanīśvara-vēśyā-bhujaṁgguṁḍu ballara-gaṁḍ-āṁka-bhāsuruṁḍu || 4 || Manne-haṁvvīruṁ-

8 ḍu maga[la]-rāyaṁḍu [rā]cha-bebbulipara-rāja-bhīkaruṁḍu | **Maṭli Tiruveṁggaḷa** mānav-ādhipa-ratna-ratn-ākaruṁḍ=Anaṁtta-rāja-śauri | tama taṁḍri Yalla-bhūramaṇuṁḍu Koṁḍrāju Tirupatirāju paiṁ-berigi koṭṭi

9 tana katti-monaṁ=de[chchukonina **Siddha]vaṭaṁbu** chel[laṁga da]na-pēra cheruvu sēse || 5 || Hṛidayam=uppoṁga Siddhavaṭēśvarunaku | aupachārikam=aina sāl-āṁttaramuga puramu chuṭṭunu

10 varaṇam=ai pariṇamiṁppa dhātriṁ=gaṭṭiṁchchen=āchaṁdra-tārakamuga || Śrī [||*]

[1] From the impressions sent by the Government Epigraphist for India, Mysore.

[2] These letters are broken and lost.

THE SIDDHAVATAM INSCRIPTION OF THE TIME OF VENKATAPATIRAYA II AND MATLI ANANTA, SAKA 1527

Left Side

Right Side

Scale : One-eighth

G. S. Gai

No. 19—DADDALA INSCRIPTION OF CHALUKYA BHUVANAIKAMALLA, SAKA 991

(*1 Plate*)

SHRINIVAS RITTI, DHARWAR

(*Received on 11.9.1963*)

The inscription edited below, with the kind permission of the Government Epigraphist for India, was discovered by me in November 1962,[1] at **Daddala,** a small village in the Manvi Taluk of Raichur District, Mysore State, while conducting the epigraphical survey of that Taluk. The inscribed stone which lies outside the village measures approximately 92.5 cm ×172.5 cm. On the top is engraved a seated Jaina image flanked by the figures of the moon and sun on one side and those of the cow and calf on the other. It contains twenty-five lines of writing.

The engraving is quite deep and the writing fairly well preserved. The record is written in Kannaḍa **alphabet** and palaeographically, the characters conform to the period to which the record belongs, viz., the 11th century A. D. and contain no specially noteworthy peculiarities. Notice may, however, be made of the sign for medial *e* which occurs in two different forms, one in the usual fashion, indicated by the horizontal stroke on the top of the letter and the other indicated by curved line slanting from the right side of the bottom of the letter and rising above up to the top of the letter, thus resembling the sign for *u*. This feature may be noticed in *ṟe* in *paṟe* (line 8) and in *pe* in *Peḍakalu* (line 10).

The **language** of the record is Kannaḍa and the text is in prose except the two usual imprecatory verses in Sanskrit.

The inscription commences with the well-known *praśasti* of the Western Chālukyas of Kalyāṇa, viz., *svasti Samastabhuvanāśraya*, etc. and refers itself to the reign of **Bhuvanaikamalla,** i.e., **Sōmēśvara II** (1068-76 A. D.). Next is introduced *mahāmaṇḍalēśvara* **Jaṭāchōḷa-Bhīma-mahārāja** of Peḍakalu who belonged to the family of Karikāla and to Kāśyapa-gōtra. He bore, among others, the titles *Kāvērīvallabha* and *Oṟeyūrpuravarādhīśvara.* Then figures *mahāsāmanta* Maḷeyamarasa of Mānuve, who is styled *Māhishmatīpuravarādhīśvara* and *Girigōṭemalla.* Though it is not specified, it is obvious that he was a subordinate of Jaṭāchōḷa Bhīma.

The purpose of the record is to register a grant of some land, a flower garden, an oilmill and house-sites for the benefit of a *Jinālaya* built at **Ponnapāḷu** by a certain Mākiseṭṭi. The *Jinālaya* is called Girigōṭemalla-Jinālaya apparently after *mahāsāmanta* Maḷeyamarasa who, as stated above, bore the title *Girigōṭemalla.* The grant portion is followed by the usual imprecatory verses.

The record is dated in **Śaka 991, Saumya, Uttarāyaṇa-saṁkrānti.** The other details such as the month, the *tithi* and the week-day are not given. However, in the given year, the Uttarāyaṇa-saṁkrānti occurred on Pushya śu. 8, Thursday, which corresponded to **1069 A.D., December 24.**

The inscription is quite interesting in view of the fact that it mentions a hitherto unknown chief Jaṭāchōḷa Bhīma as a subordinate of the Chālukya king. Among the Telugu-Chōḷa families, the one from Peḍakal in Kurnool District became quite a prominent one in the Andhra region. Of this family, only two chiefs are known, viz., Jaṭāchōḍa and Bhīma, the latter being generally known as Jaṭāchōḍa Bhīma, probably because he was the son of the former.

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[1] *A. R. Ep.*, 1962-63, No. B 815.

Jaṭāchōḍa is supposed to have ruled till about 950 A. D.[1] and he was succeeded by Bhīma. It is a known fact that Bhīma was a powerful chief and that he occupied the whole of Veṅgi by killing the Eastern Chālukya king Dānārṇava in about 972-73 A. D.[2] Bhīma continued in this position for about 27 years. But later, the Chōḷa king Rājarāja I took up the cause of the next Eastern Chālukya king Śaktivarman I and helped him in regaining his lost territory by putting down Bhīma. Rājarāja's enmity with the Western Chālukya kings who probably backed Bhīma in his ambitions[3] might have been one of the reasons for him to side with Śaktivarman. The latter ultimately succeeded in regaining his throne by killing Bhīma in about 1001-02 A. D.[4] In this connection it is stated in the inscriptions of Śaktivarman that he uprooted the tree of Jaṭāchōḍa (*Jaṭāchōḍa-vṛiksha*).[5] Since no further information about Bhīma or his successors is available, it is believed that the family became extinct after the death of Bhīma. But on the basis of the present record it is possible to surmise that the family continued after Bhīma.

It is indeed not possible to identify Jaṭāchōḍa Bhīma mentioned above with Jaṭāchōḷa Bhīma of the present record because of the long gap between the dates of the two, but it is almost certain that the latter did belong to the former's family, as the name, the fact that he belonged to Peḍakal and the titles would show. It is likely that he was the grandson of the famous Jaṭāchōḍa Bhīma.

It is noted above that the Western Chālukya king sided with Bhīma in his fights with the Eastern Chālukya kings and in the light of this, it is not improbable that after the death of Bhīma at the hands of Śaktivarman I, his (i.e. Bhīma's) successors fled to the Western Chālukya territory for shelter.

Jaṭāchōḷa Bhīma is called in the present record *pāda-padmōpajīvi* and *mahāmaṇḍalēśvara* of the king. Obviously, he had accepted the sovereignty (as possibly his predecessor did) of the Western Chālukya kings who made them governors of some territories.

The present record does not specify the area governed by Jaṭāchōḷa Bhīma. But judging from its provenance, it may not be wrong to surmise that he was in charge of the administration of the division known as Eḍedoṟe 2000, or the area between the river Krishṇā on the north and the Tuṅgabhadrā on the south consisting of a large part of the present Raichur District.[6] Mānuve, to which Bhīma's subordinate *mahāsāmanta* Maḷeyamarasa belonged, was included in this division.

The geographical names mentioned in the record are **Peḍakal, Mānuve, Ponnapāḷu, Kantarike and Koravi.** Of these, Peḍakal is mentioned already. Mānuve is the present Mānvi, the taluka headquarters of that name, which is about ten miles from Daddala, the findspot of the record. Ponnapāḷu may be the same as Pannūru, a village very near Daddala. Kantarike and Koravi are the present Kātarki and Koravi which are also quite near Daddala.

A word of lexical interest may be noted here. While detailing the grant, the record describes the land given as *nigara-mattar*. Kittel gives the meaning of this term, viz. *nigara* as beautiful or good, excellent, *attyuttama*, etc.[7] In the present context in the record it may be taken to mean fertile land.

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[1] *Andhra Sāhitya Parishat Patrika*, Vol. 49, Parts 2-3, p. vi.

[2] N. Venkataramanayya : *The Eastern Chālukyas of Veṅgi*, p. 202.

[3] K. A. N. Sastri, *The Cōḷas*, 2nd Edn., p. 181.

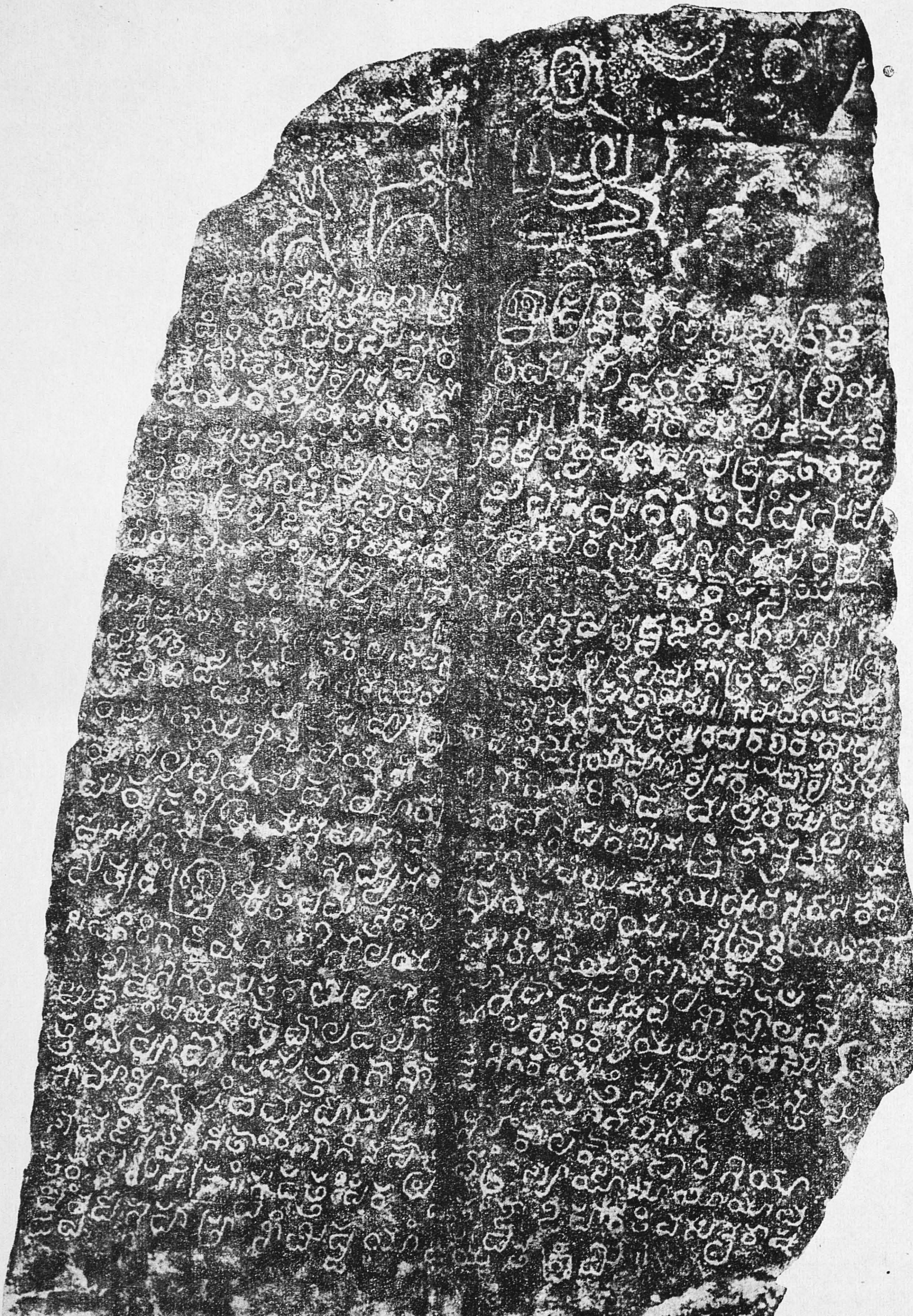
[4] Ibid; also N. Venkataramanayya, op. cit., p. 211.

[5] Prabhuparru plates, *Andhra Sāhitya Parishat Patrika*, Vol. II, p. 693 (quoted in ibid., Vol. 49, Parts 2-3, p. vi, note 13).

[6] Above, Vol. XII, p. 308.

[7] *Kan-Eng. Dict.*, s. v. *nigara*.

DADDALA INSCRIPTION OF CHALUKYA BHUVANAIKAMALLA, SAKA 991



Scale : One-sixth

G. S. Gai

TEXT[1]

1 Svasti [|*] Samasta-bhuvanāśraya-śrī-prithvīvallabha-mahārājā-

2 dhirāja-paramēsva(śva)raṁ paramabhaṭṭārakaṁ Satyāśraya-

3 kuḷa-tiḷakaṁ Chāḷuky-ābharaṇaṁ **śrīmad-Bhuvane(nai)kamalla-dēvara** vi-

4 jaya-rājyam-uttar-ōttar-ābhivri(vṛi)ddhi-pravarddhamānam=āchaṁdr-ārkka-tār-aṁba-

5 ra saluttam=ire [||*] Tat-pāda-padm-ōpajīvi samadhigata-paṁcha-mahā-

6 śabda mahāmaṁ[2]ṇḍaḷēśvaraṁ ari-durddhara-vara-bhujāsi-bhāsura-pra-

7 chaṁ[2]ṇḍa-pradyō[ta*]-dinakara-kuḷa-naṁdanaṁ Kāsya(śya)pa-gōtraṁ Kalikāl-ānvayaṁ Kā-

8 vērī-vallabhaṁ kaṁbal-pare-ghōshaṇa[ṁ*] mayūra-pi[ṁ]chchha-dhvajaṁ siṁha-lāṁchha [naṁ 0]-

9 ṟeyūr-ppuravarēśvaraṁ parachakra-[dhava]ḷam Mā[rkkō]ḷa-bhīmaṁ gōtra-pavitraṁ śrī-

10 man-mahāmaṇḍaḷēśvaraṁ **Pedakalu Jaṭāchōḷa-Bhīma-mahārājaru** || Samadhigata-paṁcha-

11 mahāśabda-mahāsāmaṁ[2]ntaṁ vijayalakshmī-kātaṁ Māhe(hi)shmatī-puravarēśvaraṁ Madhya-

12 dēś-ādhipati sahasra-bāhu-pratāpaṁ nij-ānvaya-māṇikyan=ēka-vākyaṁ chatu-

13 ra-chārāyaṇan=upāya-nārāyaṇaṁ Giri-gōṭemallaṁ ripu-hṛida-

14 ya-sellaṁ vishama-hayārūḍha-rēvanta parabaḷa-kri(kṛi)tānta maṁgiya

15 maruḷaṁ Śrīman-mahāsāmanta **Mānuveya** Maḷeyamarasar **Sa(Śa)ka-va-**

16 **rsha 991 neya Saumya-saṁvatsarad=uttarāyaṇa-saṁkrānti-yativa**[3]-ni

17 mitya(tta)diṁ Śrīyuttavamanta-kolada[4] Māki[5]seṭṭiyar Ponnapāḷal māḍi-

18 sida Girigōṭemalla-Jinālayakke Ponnapāḷa paḍuvaṇa pola mēreya-

19 lu biṭṭa nigara mattar=āṟu ā poddigeyal[4] Kantarikeyalu nigaraṁ mattar=ā-

20 ṟu Koraviya teṁka-voladalu biṭṭa nigaraṁ mattar=ppanneraḍu antu ma-

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[1] From impressions.
[2] This *anusvāra* is redundant.
[3] Probably the intended reading is *vyatīpāta*.
[4] The meaning of this expression is not clear.
[5] It appears that the engraver first wrote *ke* and then changed it to *ki*.

21 tta[1] [2]4 pūdōṁṭa matta[1] 1 gāṇa 1 **maneya nivēśana** 5

22 Sāmānyō=yaṁ dharmma-hē(sē)tuṁ(tur)nri(=nṛi)pāṇāṁ kālē kālē pālanīyō

23 bhavadbhi[ḥ|*] sarvvān=ētāṁ(tān) bhāgi(vi)na[ḥ*] pārtthivēṁdrā[n*] bhūyō bhūyō yācha-

24 tē Rāmabhadraṁ(draḥ) || Svadattaṁ(ttāṁ) para-dattaṁ(ttāṁ) ṅvā=ō[2] harēti vasundharā [m|*] sha-

25 shṭiṁ vv(va)rsha-sahasrāṇi mi(vi)shṭā(shṭhā)yāṁ jāyatē kṛimi[ḥ*] ||

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[1] Read *mattar* though the form *matta* also occurs in inscriptions.

[2] The intended reading is *vā yō*.

No. 20—A FRAGMENTARY STONE INSCRIPTION FROM KADWAHA

(*1 Plate*)

V. V. MIRASHI AND AJAY MITRA SHASTRI, NAGPUR

(*Received on 16.8.1963*)

Kadwāhā, 12 miles to the north of Esagarh in the Guna District of Madhya Pradesh, has a large Hindu monastery and some fifteen temples, and is justly regarded as 'the Khajurāhō of the former Gwalior State'. The present inscription is engraved on a piece of stone slab found in the debris of the Hindu monastery in the fort at Kadwāhā. It was first noticed by Dr. D. R. Patil in the *Quinquennial Administration Report of the Archaeological Department, Gwalior State*, for the Saṁvats 1998-2002 (1942-46 A.D.), pp. 23-24, 64, No. 6, and later, by Mr. Harihar Nivas Dvivedi in his *Inscriptions of the Gwalior State*[1] (Hindi), p. 85, No. 627. It is edited here from an excellent estampage supplied by Dr. D. R. Patil, then Director of Archaeology, Madhya Bharat, some twelve years ago.

The record is fragmentary, being a portion of a large inscription. The preserved portion consists of twenty-nine lines and measures 57 cm high by 49 cm broad in the middle. Of the twenty-nine lines preserved here, none is complete as the proper left of the stone has been broken away, while the first nine lines have been damaged even on the right side. The average size of the letters is about 1.25 cm.

The **characters** belong to the Nāgarī alphabet of about the tenth century A.D. Most of the *aksharas* are well formed. As regards individual letters, we may notice that *kh* consists of two triangles joined by a horizontal line at the top (see *nakhāṁśu-*, line 2); the letter *ṇ* usually consists of three vertical strokes, the middle one being shorter than the other two (see *maṇayō*, line 3), but sometimes the middle stroke is not fully developed (see, *vikīrṇṇa-*, line 2 and *-raṇipadē*, line 10); *th* has a vertical line on its proper left (see *yath-āvdhau*, line 3); *dh* closely resembles *v*, but it has horizontal top-stroke (see *sindhurāṇāṁ*, line 12); it is noteworthy that the letter *ś* appears in two different forms—(i) one with a loop (see, *tridaś-ēndra*, line 1) and (ii) the other without a loop (see *nakh-āṁśu*, line 2). The medial *ē* and one of the components of medial *ō* are sometimes formed by a slanting top-stroke ending in an ornamental curve (see *tapasē*, line 6 and *lōka-*, line 2) while elsewhere they are indicated by a fully developed *prishṭhamātrā* (see *tridaś-ēndra*, line 1 and *maṇayō*, line 3). One of the components of medial *ai* and *au* is invariably indicated by a long slanting top-line with an ornamental curve at the end.

The **language** is Sanskrit and the preserved portion is metrically composed throughout. As regards **orthography**, we may note that the sign for *v* is invariably used to denote *b* (see *yath-āvdhau*, line 3 and *valēna*, line 12); the *anusvāra* is used for *n* in *yasmiṁ vabhūvur-*, line 3; the consonant following *r* is usually duplicated (see *kīrtti*, lines 4, 9, 11 and 17), but it is not so in *smit-ārdra-*, line 27.

[1] Published by the Department of Archaeology, Madhya Bharat, 1947.

As a considerable portion of the record is lost, it is not possible to give a full description of its contents. It begins with two verses which appear to invoke the god Śaśi-śēkhara (i.e. Śiva). In verse 3 we have a reference to the mythical sages Vālakhilyas. Verse, 4 speaks of **Purandaraguru** as the first person, probably of a lineage of the Śaivāchārya. Verse 5 perhaps describes the same person as surpassing the moon in alleviating the agony of the people. Verse 6 seems to refer to the same sage Purandara, while the next verse (verse 7) informs us that he chose a place called **Araṇipada** for his penance just as Śrīkaṇṭha (i.e. Śiva) chose Dāruvana (i.e. Dārukāvana). The next two verses (verses 8-9) probably describe the same person, viz. Purandara, while verse 10 records the death of this teacher described as the crest-jewel of the Śaivas. Verse 11 introduces his disciple whose name is now lost, but who is described here as *bhuvanāśrayapaṇḍita*, i.e. one who was clever in giving refuge to the (whole) world and describes him as a conqueror of the god of love (Māra) like Śambhu (i.e. Śiva). Verse 12, though lost almost totally, seems to refer to his entrusting the *maṭha* at Araṇipada to some disciple.[1] Verse 13 introduces his disciple **Dharmaśiva.** Verse 14 tells us that to his hermitage there came a king called **Gōbhaṭa** with his army of elephants. The next verse (verse 15) mentions the sudden death of a person, perhaps the ruler of the place, whose name is not preserved.[2] The next three verses (verses 16-18) seem to tell us what this sage did on that occasion. It seems that having known the story of the demise of that person, the sage was filled with compassion, and then like Tripurāntaka (i.e. Śiva) conquered the whole army of the foes by means of a bow and arrow acquired by his own miraculous power. The last of these verses (i.e. verse 18) seems to record that this sage, viz. Dharmaśiva, went to heaven after his above-mentioned victory. Verse 19 tells us that he was succeeded by another Śaiva sage just as the sun is succeeded by the moon, to remove the darkness. The name of this successor is lost. Verses 20-21 contain the description of this successor in general terms. Verse 22 informs us that a paramount ruler (*nṛipa-chakravartin*) called **Harirāja** came to see this sage. From the succeeding four verses (verses 23-26) we learn that on enquiry this ascetic came to know that the king belonged to the family of Pratīhāras, otherwise known as the Gūrjaras (verse 27), in which was born a mighty ruler named **Durbhaṭa** and that he was the son of a king whose name is unfortunately lost. Verse 29 tells us that this *āchārya* gave *dīkshā* to him, viz. Harirāja. Verse 30 appears to contain the teaching of the ascetic to the bowing king. The next two verses (verses 31-32) appear to inform us that at the end of the said *dīkshā* ceremony, the king offered some rutting elephants as *gurudakshiṇā* or fees to the preceptor, who refused to take them, but being repeatedly requested by the king, he was inclined to receive some villages instead. The names of these villages are not preserved. The last part containing about three verses (verses 33-35) cannot be made out as they are very fragmentary.

The present inscription contains no date in its preserved portion. However, the Pratīhāra ruler Harirāja was obviously identical with his namesake who issued the Bhārata Kalā Bhavan plate.[3] We learn from that record that the Pratīhāra king Harirāja was ruling in Vikrama 1040 (984 A.D.). As in the present inscription, he bears an imperial title (viz. *Mahārājādhirāja*) in the other record also. The latter registers Harirāja's grant of two *halas* (measures) of land on the

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[1] Perhaps this verse now lost completely, states his foundation of another *maṭha* at Mattamayūra.

[2] However, the word *snēhāt* as well as the probability of the expression *nṛipēṇa* in this verse may suggest that the person under question was a beloved of the above-mentioned Dharmaśiva and that he was probably killed by the king Gōbhaṭa.

[3] Above, Vol. XXXI, pp. 309 f.

occasion of a solar eclipse while he was staying at Sīyaḍōṇī (modern Siron Khurd in the Lalitpur Subdivision of the Jhansi District). Harirāja and his *guru*, therefore, flourished in the last quarter of the tenth century A.D.

Harirāja is also known from an unpublished stone inscription found at Chandērī.[1] According to the genealogy in this inscription, Harirāja was the second member of the line, his predecessor being Nīlakaṇṭha. Harirāja was succeeded by ten other kings, viz., Bhīmadēva, Raṇapāla, Vatsarāja, Svarṇapāla, Kīrtipāla, Abhayapāla, Gōvindarāja, Rājarāja, Vīrarāja and Jaitravarman. The inscriptions[2] of some of these kings have been found at Kadwāhā, which shows that the place was included in their dominion. The present inscription mentions Durbhaṭa as an earlier king of this family. He may have been a predecessor of Nīlakaṇṭha, who is mentioned as the father of Harirāja in both the Bhārata Kalā Bhavan plate and the aforementioned Chandērī inscription. From the description in verse 24 of the present inscription that the preceptor asked an attendant of Harirāja who the latter was, it seems that the preceptor did not know him before. This fact appears to indicate that Kadwāhā was not then included in the kingdom of Harirāja.

Kadwāhā and the adjoining places such as Tērahī, Raṇōd and Mahuā were previously ruled over by the princes of a Chaulukya family known to us from the inscriptions of the Śaiva *Āchāryas* of the Mattamayūra clan. The Raṇōd inscription tells us that king Avantivarman, who desired to be initiated in the Śaiva faith, went to Upēndrapura and, with great difficulty, persuaded the sage Purandara to come to his capital Mattamayūra.[3] The sage founded a *maṭha* at Mattamayūra and another at Araṇipadra (modern Raṇōd). The name of the royal family to which Avantivarman belonged is not given in the Raṇōd inscription. But from the similarity of his name to those of the Chaulukya Siṁhavarman and Avanivarman, the great-grandfather and father respectively of the Kalachuri queen Nōhalā, mentioned in the Bilhari inscription, Kielhorn conjectured that Avantivarman too belonged to the Chaulukya family of Central India. The capital Mattamayūra of this family has not yet been definitely identified, but it was probably Kadwāhā, which vies with Khajurāhō in the number and grandeur of its temples.[4] The places Tērahī, Raṇōd and Mahuā, where the Śaiva sage Purandara and his spiritual successors built temples and monasteries and excavated large wells, are within a radius of five miles from Kadwāhā. Kadwāhā, therefore, seems to be identical with ancient Mattamayūra.

Two other members of this family are also known from the fragmentary Māsēr inscription[5] viz. Narasiṁha and Kēsarin. They are said to have belonged to the Śulki family, which is probably identical with the Chaulukya family mentioned above. Narasiṁha was a feudatory of Kṛishṇarāja, who was perhaps identical with Kṛishṇapa, the younger brother of the Chandēlla king Dhaṅga (950-1005 A.D.).[6]

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[1] Bhandarkar's *List of Inscriptions of Northern India*, No. 2107.

[2] See, *Annual Report of the Archaeological Department, Gwalior State* for 1939-40, pp. 44-46, Nos. 30-32; H. N. Dvivedi, op. cit., Nos. 628, 630 and 631.

[3] Above, Vol. I, pp. 354 f.

[4] Kadwāhā is not Kadambaguhā as Kielhorn supposed. See *CII*, Vol. IV, p. 208.

[5] Above, Vol. XXIX, pp. 18 f.

[6] Mirashi, *Studies in Indology*, Vol. II, pp. 215 ff.

The known kings of this Chaulukya or Sulki family who ruled over the Kadwāhā region may thus be stated as follows[1]:

Avantivarman (825 A.D.)
:
Simhavarman (850 A.D.)
|
Sadhanva (875 A.D.)
|
Avanivarman (900 A.D.)
:
Narasimha (950 A.D.)
|
Kēsarin (975 A.D.)

Kadwāhā and the surrounding territory were thus ruled by the princes of the Chaulukya family till the last quarter of the tenth century A.D., when the sage Dharmaśiva and his disciple seem to have flourished. At that time, the throne was perhaps occupied by a weak prince, who was probably the successor of Kēsarin, mentioned in the Māsēr inscription. Kadwāhā was then invaded by one Gōbhaṭa who may have been ruling over some neighbouring country. He is not yet known from any other source. In the battle fought at Kadwāhā the ruling prince was killed, but the sage came to the rescue of the people and by his personal bravery and skill in archery he routed the enemy. Soon thereafter, Harirāja, the Pratīhāra ruler of the neighbouring kingdom of Chandērī, advanced on Kadwāhā, probably with a view to occupy the territory which was in anarchy. His family was probably an off-shoot of the Imperial Pratīhāras of Kanauj, to whom it may have owed allegiance at first. The assumption of an imperial title by Harirāja shows, however, that he had thrown off the yoke of the Pratīhāra kings of Kanauj. Harirāja received initiation and blessings from the Śaiva *Āchārya* who was Dharmaśiva's disciple and seems to have incorporated the territory in his own dominion. Since then we begin to get records of the rulers of this Pratīhāra family from Kadwāhā, the earliest being that of Bhīma, the successor of Harirāja.

Dharmaśiva described in the present inscription is evidently different from Dharmaśambhu who is mentioned in the Bilhari inscription as the disciple of Mattamayūranātha. Purandara established *maṭhas* at several places and placed his disciples in charge of them. His disciple Kavachaśiva was made the pontiff of the *maṭha* at Araṇipadra. Another disciple Dharmaśambhu or Dharmaśiva was probably placed in charge of the *maṭha* at Madhumatī (modern Mahuā, 4 miles east of Kadwāhā); for his disciple's disciple viz. Purandara was called Mādhumatēya[3] in order to distinguish him from his namesake the great *Āchārya* Purandara, who, from his *matha* at Mattamayūra, was designated Mattamayūranātha.[4] The Śaiva *Āchārya* Dharmaśiva and his disciple mentioned in the present inscription, were then probably in charge of the principal

[1] *CII*, Vol. IV, Introd., p. clvi.
[2] *Gwalior Rajya ke Abhilekha*, No. 628, p. 85.
[3] Ibid., p. 213.
[4] Loc. cit.

maṭha at Mattamayūra, which we have identified with Kadwāhā. That Kadwāhā was the capital of the country is evident from the fact that it was subject to an invasion by the enemy.

The Mattamayūra clan of the Śaiva *Āchāryas* and its branches in Central India may be stated as follows[1]:—

Kadambaguhādhivāsin
|
Śaṅkhamaṭhikādhipati
|
Tērambipāla
|
Āmardakatīrthanātha ((*alias* Rudraśiva)
|
Purandara (*alias* Mattamayūranātha)

- (Mattamayūra or Kadwāhā Branch)
  - •
  - •
  - •
  - Dharmaśiva
  - Name lost
- (Araṇipadra Branch)
  - Kavachaśiva
  - Sad.śiva
  - Hṛidayaśiva
  - Vyōmaśiva
  - Pataṅgaśambhu
- (Madhumatī Branch)
  - Dharmaśambhu
  - Sadāśiva
  - Purandara *alias* Mādhumatōya
  - Chūḍāśiva
    - (Bilhari Branch)
      - Hṛidayaśiva
      - Aghōraśiva
    - (Gurgi Branch)
      - Prabhāvaśiva
      - Praśāntaśiva
        - Īśānaśambhu
        - Prabōdhaśiva

The first three Āchāryas were practising austerities in Malwa.[2] Purandara came to Mattamayūra (Kadwāhā) at the invitation of king Avantivarman of the Chaulukya dynasty. He established *maṭhas* at Mattamayūra (Kadwāhā), Araṇipadra (Raṇōd) and also probably at Madhumatī (Mahuā). We have information about the succession of the Śaiva Āchāryas at Araṇipadra and Madhumatī from the inscriptions found at Raṇōd and those in the Chēdi country, whose rulers invited the pontiffs of Madhumatī to found *maṭhas* and erect temples of Śiva in their dominion. But about the *Āchāryas* of the main seat viz. that at Mattamayūra (or Kadwāhā) our information is very meagre.

As regards the localities mentioned in our inscription, a few observations about **Araṇipadra,** which has been correctly identified with Raṇōd, will not be out of place here. While editing

[1] This table does not include the *Āchāryas* of the Gōḷakī *maṭha* for whom see, *CII*, Vol. IV, Introd., p. clvi. It does not also include the *Āchāryas* of the Karkarōṇī Branch, for whom see, above, Vol. III, p. 201.

[2] *CII*, Vol. IV, Introd., p. clii.

the Raṇōd inscription Kielhorn thought that the ancient name of the place was Raṇipadra. The name occurs thrice in that inscription,[1] but in all the three places the *sandhis* can be so split as to indicate that the real name was Araṇipadra, not Raṇipadra. It is twice mentioned in our record in lines 6 and 10. The *sandhi* in line 6 (*tēn=Āraṇipadaṁ*) proves conclusively that the ancient name must have been Araṇipada (or Araṇipadra) not Raṇipadra. The remaining place-name **Dāruvana** is associated with the Śaiva mythology in the Raṇōd inscription[2] and in the Amarēśvara temple inscription.[3] It cannot be properly identified.

TEXT[4]

[Metres: Verses 1, 5, 11, 13, 16, 19, 20, 22, 28, 30, 31, *Vasantatilakā*; verses 2, 9, 14, 17, 33 *Upajāti*; verses 3, 15, 26 *Indravajrā;* verses 4, 8, 10, 27, 32 *Śārdūlavikrīḍita*; verses 6, 7, 12, 23, 24, 25, 29 *Anushṭubh;* verses 18, 21 *Mālinī*; verse 34 *Sragdharā.*]

1 – – ⏑ – ⏑⏑⏑ – स्त्रिदशेन्द्रमौलिरत्नां(त्ना)श्रयं चलित – ⏑⏑ – ⏑ – –
[।*] – – ⏑ – ⏑ ⏑⏑ – ⏑ ⏑ –⏑– – – – ⏑ – ⏑⏑⏑ – ⏑⏑ – ⏑
– – [॥१*] ⏑ – ⏑ – –

2 ⏑⏑ वा विकीर्ण्णनखांशुमाला ससि(शशि)शेखरस्य । लोकत्रयेपि ⏑⏑ – ⏑ – –
⏑ – ⏑ – – ⏑⏑ – ⏑ – – [॥२*] – – ⏑ – – ⏑⏑ – ⏑ – – –
– ⏑ – – ⏑⏑ –⏑ – –

3 । ते वालखिल्या मणयो यथाब्धौ(ब्धौ) यस्मिं(स्मिन्) व(ब)भूवुर्मुनयः पुराणाः ॥
[३*] कृत्वा [चारु] ⏑ – ⏑ – ⏑⏑⏑ – – – ⏑ – – ⏑ – – – – ⏑⏑
– ⏑ – ⏑⏑⏑ – – – ⏑ – – ⏑

4 नि । काले यात्यथ कीर्त्तिमौक्तिकलतागुं(गु)च्छांकिताशा[त]टस्तत्रासीत्प्रथमः पुरंदरगु-
[रु] – – ⏑ – – ⏑ – [॥४*] – – ⏑ – ⏑⏑⏑ – ⏑⏑ – ⏑ – – –
– ⏑ – ⏑⏑⏑ – ⏑⏑ – ⏑ –

5 – । चित्तं न यत्तनुभृतां परितापशांतौ सूते सुधां त्रिभुवनेपि सुधामरीचिः ॥ [५*]
पुण्याग्रणी [।*]

6 पुरंदरोपि ॥ [६*] तेनारणिपदं नाम [कृ]तं पदमनिंदितं(तम्) । श्रीकण्ठेनेव तपसे
दिव्यं दारुवनं [यथा*] [॥७*] – – – ⏑⏑ – ⏑ – ⏑⏑⏑ – – – ⏑ –
– ⏑ – – – – ⏑⏑ – ⏑ – ⏑⏑⏑

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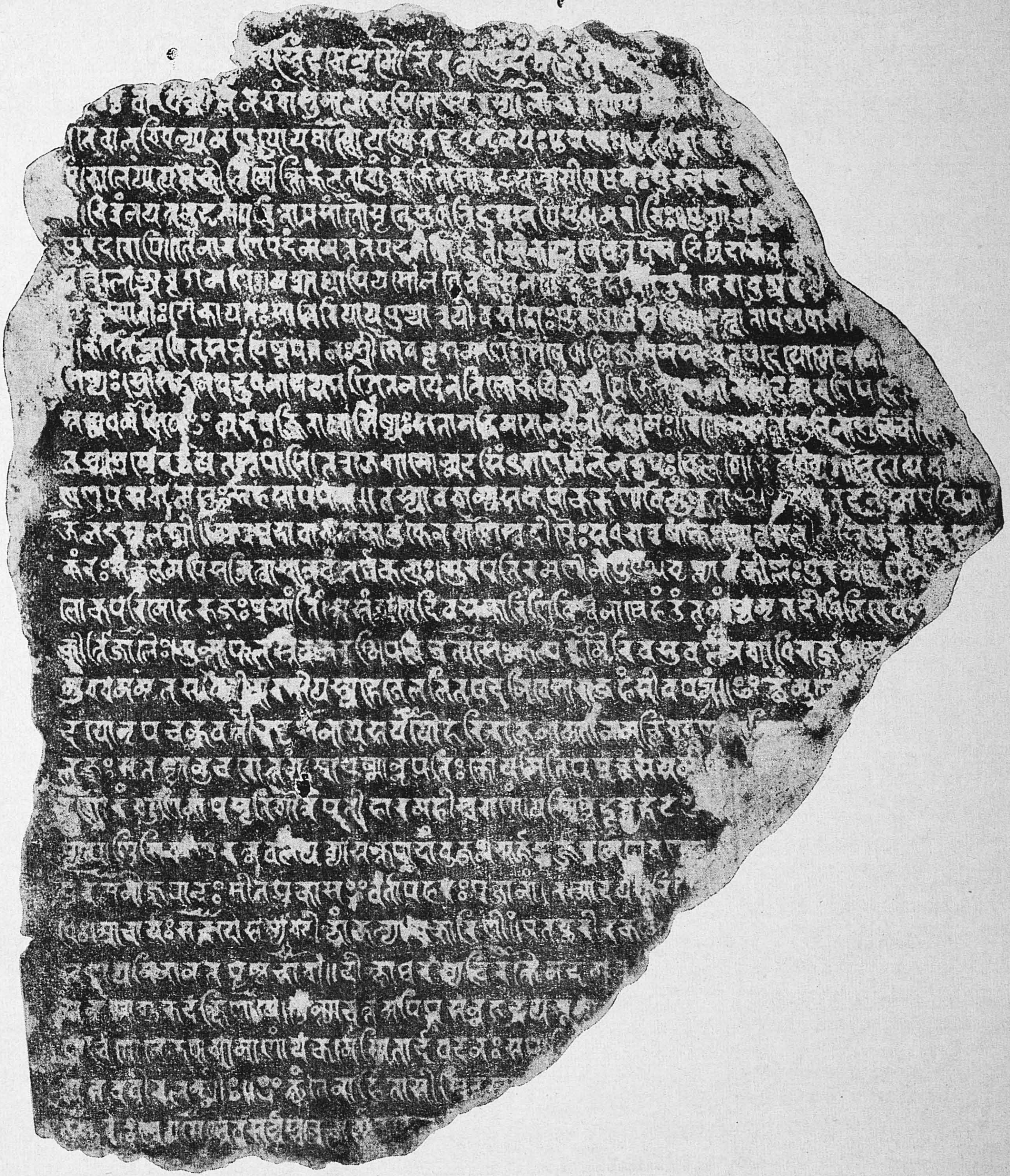
[1] Cf. पुनर्द्वितीयं स्वयमद्वितीयो गुणैर्मुनीन्द्रोरणिपद्रसंज्ञम् ।, line, 13; तपोवनं योरणिपद्रनाम प्रसाधयामास तपःसमृद्ध्या, lines, 15-16, and येनेदं पुरमापदन्धतमसे मग्नं नियोगाद्विधेः । सत्कीर्त्यारणिपद्रसंज्ञमचिराद्दुद्धृत्य यत्याश्रमम् ॥, line, 28. See also the *Journal of the Madhya Pradesh Itihāsa Parishad,* Vol. IV, p. 6, and *Studies in Indology*, Vol. IV, pp. 153 f.

[2] Above, Vol. I, pp. 354 f.

[3] Ibid., Vol. XXV, p. 178, verse 34.

[4] **From an excellent estampage supplied by Dr. D. R. Patil.**

A FRAGMENTARY STONE INSCRIPTION FROM KADWAHA



Scale : One-third

G. Ṣ. Gai

7 यत्त्रैलोक्यचूडामणिः । यस्याद्यापि यशोलतेव दशनच्छेदप्रभा[भासु]रं मेरावुद्यदपू [र्व्वं*]
– ⏑⏑⏑ – – – ⏑ – – ⏑ – [॥८*] ⏑ – ⏑ – – ⏑⏑ – ⏑ – ।
⏑ – ⏑ – – ⏑⏑

8 – [प]योदाः । टीकायतः शान्तिरियाय पुण्या त्रयीव शंभोः पुरुषार्थसूतिः ॥ [९*]
दत्त्वा तापमुपां[शु] – ⏑⏑⏑ – – – ⏑ – – ⏑ – – – – – ⏑⏑ – ⏑ –
⏑⏑⏑ – – – ⏑ – – ⏑

9 – । कीर्त्तिस्नापितसप्तविष्टपतलः श्रीशैवचूडामणिः शैवे धाम्नि जगाम शाश्वतपदे योगेन यो
– ⏑ – [॥१०*] – – ⏑ – ⏑⏑⏑ – ⏑⏑ – ⏑ – – – – ⏑ –
⏑⏑⏑ – ⏑⏑ – ⏑

10 शिष्यः । श्रीशंभुनेव भुवनाश्रयपण्डितेन येन त्रिलोकविजयी विजितः स मारः ॥ [११*]
दत्त्वारणिपदे [।*] . . .
[॥१२*]-

11 स्तस्य धर्मशिव इत्यभवज्जितात्मा शिष्यः सतामभिमतो नयनाभिरामः । यो जन्मनैव
शुचिना शुचिकीर्त्ति – – – – ⏑ – ⏑⏑⏑ – ⏑⏑ – ⏑ – – [॥१३*]
⏑ – ⏑ – – ⏑⏑ – ⏑ – –

12 तस्याश्रमे वर्द्धयतस्तपांसि । तत्राजगामोन्मदसिन्धुराणां व(ब)लेन भूपः किल गोभटाख्यः ॥
[१४*] स्नेहात्सवर्ण्ण ⏑⏑ – ⏑ – – ⏑ – ⏑ – – ⏑⏑ – ⏑ – – *]
⏑ – ⏑ – – ⏑⏑ – [नृ*]

13 पेण परागतासुः सहसा पपात ॥ [१५*] तस्यावगम्य स कथां करुणाविमुक्तवा≍पः[1]
क्ष[णं] तदनु कोपविपाट[लाक्षः ।*] – – ⏑ – ⏑⏑⏑ – ⏑⏑ – ⏑ –
– – ⏑ – ⏑⏑⏑ –

14 जलद[स्स]लक्ष्मो(क्ष्मीः) ॥ [१६*] अथ प्रभावागतकार्मुकेन(ण) वा(बा)णैश्च दीप्तः
स धरावृषांकः । आत्त[स्व] लीलस्त्रिपुरांतकस्य ⏑ – ⏑ – – ⏑⏑ – ⏑ – –
[॥१७*] ⏑⏑⏑ ⏑⏑⏑ – – – ⏑ – – ⏑

15 कं(क)रः सकलमपि स जित्वा शात्रवं शर्व्वकल्पः । सुरपतिरमणीनां पु ≍ प(ष्प)-
वृष्ट्यावकीर्णः पुरमनुपम – – – ⏑ – – ⏑ – – [॥१८*] – – ⏑ –
⏑⏑⏑ – ⏑⏑ – ⏑ – – – – ⏑

16 लोकपरिमोहरुजः प्रशान्तिं(न्तिम्) । अस्तं गते दिवसकारिणि विश्वनाथे हंतुं
तमांस्यमृतदीधितिरेव [शक्तः*] [॥१९*] – – ⏑ – ⏑⏑⏑ – ⏑⏑ –
⏑ – – – – ⏑ – ⏑⏑⏑ – ⏑⏑

17 कीर्त्तिजालैः । मुक्ताफलस्तव(ब)करश्मिपवित्र(त्रि)ताशैः कल्पद्रुमैरिव सुवर्ण्णनगाधिराजः ॥
[२०*] अ ⏑⏑⏑⏑⏑ – – – ⏑ – – ⏑ – – ⏑⏑⏑⏑⏑⏑ – – – ⏑
– – ⏑ – – [।*]

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1 Read : बाष्पः ।

18 मुखममृतसवि[त्री] [भा]रती यस्य भेजे ललितपदनिवेशा राजहंसाव पद्मं(द्मम्) ॥
[२१*] इत्थं गु [णै] ∪∪∪ – ∪∪ – ∪ – – – – ∪ – ∪∪∪ – ∪∪
– ∪ – – [।*] – – ∪ – ∪∪

19 दयो नृपचक्रवर्त्ती तद्दर्शनाय स ययौ हरिराजनामा ॥ [२२*] नमच्छिख[ण्ड] . .
. [।] [॥२३*]

20 लज्ञः स तस्यानुचरोत्तमं(मम्) । आयुष्मान्नृपतिः कोयमिति पप्रच्छ संयमी ॥ [२४*]
. . . [।*] .
[॥२५*] – –

21 न्दुगौरं गुणिनां प्र[सू]तिगोत्तं[1] प्रतीहारमहीश्वराणां[णाम्] । यस्मिन्नभूद्दुभंट इ-
[त्युपाख्यः*] – – ∪ – – ∪∪ – ∪ – – [॥२६*] – – – ∪∪ – ∪ –
∪∪∪ – – – ∪ – – ∪ – –

22 प्पसा(?)ण्डिशिखण्डरत्नवलयव्यासक्तपादाम्वु[म्बु]जः । गर्ज्जद्गूर्ज्जरमेघचण्ड ∪∪ – – –
∪ – – ∪ – – – – ∪∪ – ∪ – ∪∪∪ – – – ∪ – – ∪ – [॥२७*]
– – ∪ – ∪∪∪

23 पूरमनोज्ञपादः शीतप्रकाश इव तापहरः प्रजानां(नाम्) । तस्मादयं स्वरिपु – ∪∪ – ∪
– – – – ∪ – ∪∪∪ – ∪∪ – ∪ – – [॥२८*] . .

24 धिः । आचार्यः स ददौ सम्यग्दीक्षां कल्याणकारिणीं(णीम्) ॥ [२९*] एतच्छरीरक-
[मि] – ∪∪ – ∪ – – – – ∪ – ∪∪∪ – ∪∪ – ∪ – – [।*] – –
∪ – ∪∪∪ – ∪∪ – ∪ – – – – ∪

25 रेण यमिनानतपृष्ठभागे ॥ [३०*] दीक्षाध्वरस्य विरतौ मदमत्त – – – – ∪ – ∪∪∪ –
∪∪ – ∪ – – [।*] – – ∪ – ∪∪∪ – ∪∪ – ∪ – – – – – ∪ – ∪

26 स नृपो गुरुदक्षिणायै ॥ [॥३१*] भक्त्या दत्तमपि प्रसन्नहृदयस्तस्या ∪ – – ∪ – – – –
∪∪ – ∪ – ∪∪∪ – – – ∪ – – ∪ – [।*] – – – ∪∪ – ∪ –
∪∪∪ – –

27 प्रार्थितोनेकधा ग्रामाणां चकमे स्मितार्द्रवदनः स [प्रापि?] – – ∪ – [॥३२*] ∪̲ – ∪ –
– ∪∪ – ∪ – – ∪̲ – ∪ – – ∪∪ – ∪ – – [।*] ∪̲ – ∪ – –
∪∪ – ∪ – – ∪̲ – ∪ –

28 स्मात्तव वीरलक्ष्मीः ॥ [३३*] इत्थं तेनाहितासी(शी)स्त्रि[भु][वन*] ∪∪ – – ∪
– – ∪ – – – – – – – ∪ – – ∪∪∪∪∪∪ – – ∪ – – ∪ – –
[।*] – – – – ∪ – – ∪∪∪∪∪∪ – – ∪ – – ∪ – – – – – – – ∪
– – ∪∪ ∪∪∪∪ – – ∪ – – ∪ – – [॥३४]

29 व गुरोः श्रेयसे शैवं सर्व्वस्वकेचार्या दभे[2] (?)

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[1] Read प्रसूतिर्गोत्रं.

[2] The reading of this line is not quite certain and the metre can not be found out.

No. 21—VELPURU INSCRIPTION OF MADHAVAVARMMAN I, YEAR 33

(*1 Plate*)

S. SANKARANARAYANAN, MYSORE

(*Received on 9.9.1965*)

The subjoined inscription, edited with the kind permission of the Government Epigraphist for India, comes from the village **Vēlpūru**[1] in Sattenapalle Taluk of the Guntur District, Andhra Pradesh. An early inscription of the time of Aira-Mānasada (c. 2nd century A.D.) from this village has been published in the pages of this Journal.[2] The present inscription is engraved on two sides of the lower part of a white marble pillar, about 2·75 metres in height, now set up in the front *maṇḍapa* outside the entrance into the Rāmaliṅgasvāmin temple in this village. In 1925, only a portion of this record was copied[3] as it was then partly built in. After the removal of this obstruction, it was again copied in 1937-38.[4] An imperfect transcript of this epigraph has been published in 1948.[5] When I visited Vēlpūru in the beginning of 1964, I found to my disappointment that a major portion of the record was lost and only a fragment was available. I, therefore, edit the record from the impressions prepared in 1925 and 1937-38 and preserved in the Office of the Government Epigraphist for India.

As already pointed out, the record is engraved on two faces, called hereafter Face **A** and Face **B**, of the pillar. Face A has twelve lines while face B has only four lines. None of these lines is completely preserved. The first four lines in face A have suffered damage in the middle, resulting in the loss of some letters in each line, though they can be restored with the help of other records of the Vishṇukuṇḍin family to which the king of our record belongs. The proper left side of lines 4-6 is lost while only a few letters or words can be read in the remaining part of this face. Similarly, the proper right side of the face B is damaged. Thus the record is very fragmentary. However, from the appearance of the pillar and the inscribed text, it can be seen that the text on face B is a continuation of that on face A. The inscribed area of the record might have originally measured about 40 cm×38 cm on face A and 24 cm×16 cm on face B. Above the inscription, we find the carved figures of two lions, one behind the other, both facing proper right and resting on their forelegs and having their hind parts raised as we find in one of the Ghaṇṭaśāla inscriptions.[6] Perhaps, the lion was a crest of the Vishṇukuṇḍins.[7]

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[1] Same as *Velupuru* of the *Madras Presidency Atlas.*

[2] Above, Vol. XXXII, pp. 82 ff. and plate.

[3] *A. R. Ep.*, 1925-26, No. B 581.

[4] Ibid., 1937-38, No. B 350.

[5] *SII*, Vol. X, No. 1.

[6] Cf. above, Vol. XXVII, plate facing page 2, inscription A.

[7] The Rāmatīrtham and Chikkulla plates of this family bear the figure of an advancing lion facing proper right (ibid., Vol. XII, pp. 133 ff. and plate; Vol. IV, pp. 193 ff. and Plate). But the seal of the Tuṇḍi grant of Vikramēndrabhaṭṭārakavarman (ibid., Vol. XXXVI, plate facing p. 12) has the figure of a humped bull facing proper right; see D. C. Sircar, *The Successors of the Sātavāhanas*, p. 131.

The **alphabet** of the record is Southern type and is almost the same as found in the Īpūr plates[1] (set I) which were also issued by the Vishṇukuṇḍin ruler Mādhavavarman, son of Gōvindavarman. However, the following differences are noteworthy. The medial *i* and *ī* are clearly distinguished in the present record while in the Īpūr plates it is not always the case. The middle stroke of the letter *k* is a straight line in our record while it is a curve in the other. While the final *n* and *m* are denoted in the present inscription by the respective consonants of the normal size with a small stroke above (cf. *śāsan* in line 4, *gatavān* in line 10 and *Diṭṭham* in line 1) in the Īpūr plates they are denoted by the diminutive forms written slightly below the lines. The form *ḍ* in *Diṭṭham* in line 1 is not of usual type in our record. The superscripts *t* and *n* in small characters are noteworthy. As regards **orthography,** the only thing to be pointed out is that the consonants following *r* are invariably doubled. The **language** of the present inscription is Sanskrit, though in the word *Diṭṭham* we have Prakritism. The construction *gōtrāt-prabhavasya* (line 2) is of syntactic interest.

The inscription refers itself to the reign of the **Vishṇukuṇḍin king Mādhavavarmman,** son of **Gōvindavarmman,** and its **object** appears to be to record the installation of an image of the deity Gaṇēśa and the offering of worship to the same deity.

The record commences with the word *Diṭṭham* (Sanskrit *Dṛishṭam*) which is not generally met with in lithic records. This is followed by the auspicious word *svasti*. In lines 1-2, there is a reference to the reign of **Mādhavavarmman** described as the son of **Gōvindavarmman** whose name is associated with two epithets viz. *bhagavach-Chhrīparvvatasvāmi-pād-ānudhyāta* and *Vishṇukuṇḍi-gōtrāt=prabhava.* The first expression meaning 'the one meditating on the feet of the divine lord of Śrīparvvata' is found in all the Vishṇukuṇḍin records, while the second one, which will be discussed subsequently in detail, is not found in the other epigraphs, though they mention the name of the family viz., *Vishṇukuṇḍin.* Lines 2-3 quote the **date** of the record. Here too though the part mentioning the **thirty-third regnal year** of the king is fully preserved the actual date of the record is lost excepting the first letter *tai*. However, it seems that this broken portion contained only three letters of which the last two formed part of the succeeding epithet.[2] Therefore, one may safely conjecture that the original reading of the broken part of the date must have been *taishyām* meaning 'the full-moon day of the month Taisha'. This would be in line with the other records of the family which invariably give the details of the fortnight and the *tithi*. It may be observed that the month Taisha and the full-moon day are considered to be auspicious for the consecration of images[3] which is the purport of our record. Line 3 again mentions the name of Mādhavavarmman, evidently the same mentioned in the previous line and seems to praise him as one unequalled in valour.

The next two lines (lines 4-5) refer to a person whose name is not preserved. He is described as having gone to the king's camp at 'this place', i.e. where the pillar was originally set up, as the then ruler of the **Vēlpūru-dēśa,**[4] probably as victorious in many battles and as the donor of a thousand cows. The partly preserved compound word in the next line (line 6) describes evidently the same individual as having been saluted by a person, i.e., a king, belonging to the family of the

[1] Above, Vol. XII, pp. 334 ff. and plate.

[2] See below, p. 129, note 6.

[3] See *The Vishṇudharmōttarapurāṇa* (Śrī-Veṅkaṭēśvara Press Ed.) *Khaṇḍa* III, Chapter 95, verses 14, 18, 21 and 82.

[4] It is difficult to be sure whether the expression *iha skandhāvāra-gatō Vēlpūru-dēśaṁ śāsan* actually indicates that the king's camp was outside Vēlpūrudēśa.

Pallavas thus denoting his victory over a Pallava ruler. This person, as suggested by the partly preserved expression *Vishṇukuṇḍy-adhirāja* in line 7, was apparently a Vishṇukuṇḍin prince. Lines 8-15 seem to state that, at the command (*śāsitaḥ* in line 8) of Mādhavavarmman, this Vishṇukuṇḍin prince went to some place, set up a military drum (*ānaka-sthāpana*),[1] brought an image of the elephant-faced Vināyaka (*Dantimukha-svāmin*) and installed the same after offering worship with great care. The last two lines (lines 15-16), contain parts of a verse, describing this Vināyaka as being worshipped by some people.

The inscription under study is **important** in more than one respect. It is not only the solitary lithic record of the Vishṇukuṇḍins, but also the **earliest** of the records of the family discovered so far. The attribute *Vishṇukuṇḍi-gōtrāt=prabhava* applied to Gōvindavarmman is interesting. In other records of this family we have expressions, in this context, like *Vishṇukuṇḍinām.... Gōvindavarmmā*[2] and *Vishṇukuṇḍinām..... Mādhavavarmmā*.[3] Scholars have generally accepted Kielhorn's suggestion that the family name Vishṇukuṇḍin must have been derived from the modern Vinukoṇḍa, a hill-fort town, not far away from Śrīparvata or Śrīśaila, the god of which place was the family deity of the dynasty.[4] Keilhorn also suggested that this place was the early capital of the Vishṇukuṇḍins.[5] Some writers, however, suggested that the name may be of a *gōtra*.[6] The epithet *Vishṇukuṇḍi-gōtrāt=prabhava* in our record means '(*one*) who was the first known (*to the world* i.e. became famous) from the hill (*named*) Vishṇukuṇḍi'.[7] This interpretation would support Kielhorn's suggestion referred to above. It also indicates that the Vishṇukuṇḍins became important during the time of Gōvindavarmman.

Gōvindavarmman and his son Mādhavavarmman do not bear the title *Mahārāja* or *rājan* in our record. Even the honorific *śrī* is not prefixed to their names. But there cannot be any doubt regarding the identity of Mādhavavarmman. He is the same king who issued the Īpūr plates (Set I) and whom some scholars call Mādhavavarmman I[8] while others Mādhavavarmman III.[9]

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[1] It is difficult to understand the purpose of this *ānaka-sthāpana* by the prince. According to ritualistic literature of ancient India, prayers to the war-drum should be offered by the king on the occasion of *raṇa-dīkshā* or the preparation for war. Cf. *Āśvalāyana-Gṛihyasūtra* (Trivandrum, Skt. Series, No. LXXVIII), Chapter 3, *Khaṇḍa* 9, *Sūtra* 16; see also the *Agnipurāṇa* (Ānandāśarma Ed.), Chapter 269, verses 35-37; The *ānakasthāpana* may be connected with that prayer. The worship of Vināyaka is also prescribed among the rituals of *raṇa-dīkshā*; see *Saptāhēna yadā yātrā bhavishyati mahīpatēḥ | tadā dinē tu prathamē pūjanīyō Vināyakaḥ |* (*Vishṇudharmōttarapurāṇa*, op. cit., *Khaṇḍa* II, Chapter 176, verse 2). The above discussion would suggest some war preparation by Mādhavavarman. In this connection it may be remembered that the poet Bāṇa states that the king Harsha, on the eve of his departure for conquest, worshipped the god Nīlalōhita i.e. Śiva (cf. *Harshacharita, uchchhvāsa* VII, para. i.) which is also prescribed by the ritualistic literature.

[2] Above, Vol. XVII, p. 336, text lines 1 and 3.

[3] Ibid., Vol. IV, pp. 195-96, text lines 2 and 9.

[4] *The Classical Age*, p. 206.

[5] Above, Vol. IV, p. 195.

[6] See K. Gopalachari, *Early History of the Andhra Country*, p. 201.

[7] The word *prabhava* preceded by the ablative *gōtrāt* is to be taken as a rare example of Pāṇini's rule *Bhuvaḥ prabhavaḥ* (I, iv, 31) like *Himavatō Gaṅgā prabhavati* and *Kāśmīrēbhyō Vitastā prabhavati*. An example for this rule in classical Sanskrit is furnished by the grammarian-poet Bhaṭṭi in the second half of the following verse: *Rāmād=adhīta-sandēśō Vātāj=jātaś=chyuta-smitām | prabhavantīm=iv=ādityād=apaśyat=Kapikuñjaraḥ* || (*Bhaṭṭikāvya*, verse 614).

[8] D. C. Sircar, *Suc. Sat.*, p. 104; *The Classical Age*, p. 207.

[9] K. A. N. Sastri, *A History of South India*, Second Ed., p. 102; *The Classical Age*, p. 223. See also above, Vol. XXIII, p. 92 and note 2, for two opposite views on this subject.

But the person who is described in lines 4-6 cannot be easily identified since his name is not preserved. However, the two epithets *anēka-samara-mukh-ā[vāpta]-vijaya-śrīmān* and *gō-sahasra-pradāyī* applied to him show that he may be identified either with Gōvindavarmman or with Indrabhaṭṭārakavarmman, as only these two rulers among the Vishṇukuṇḍins are known to have borne epithets of this nature.[1] Since Mādhavavarmman's father Gōvindavarmman could not have been mentioned in the present context, we may identify this person with Indrabhaṭṭārakavarmman, otherwise known as Indravarmman. If this identification is accepted, he would be the grandson[2] and not great-grandfather[3] of Mādhavavarmman, son of Gōvindavarmman. His defeat of the Pallavas shows that the latter were subdued and driven away from Vēṅgimaṇḍala during the reign of Mādhavavarmman I. Indrabhaṭṭārakavarmman seems to have been governing, as a viceroy of his grandfather, Vēlpūru-dēśa or the territory round about modern Vēlpūru.[4]

The inscription is silent about the eleven *Aśvamēdhas* and thousand *Agnishṭōmas* stated to have been performed by Mādhavavarmman I in the Īpūr plates of his 37th regnal year and the other Vishṇukuṇḍin records. This may indicate that the king had not performed any one of these sacrifices before his 33rd regnal year. If so it would be difficult to believe that he had performed all of them during the course of 4 or 5 years, before his 37th year, since one *Aśvamēdha* itself would take more than a year.[5] It has been suggested that these *Aśvamēdhas* were less pompous than those described in the epics[6] in which case it may be presumed that the king performed them between his 33rd and 37th regnal years, perhaps to celebrate his victory over the Pallavas.

The mention of the elephant-faced Vināyaka in our record provides the earliest epigraphical reference to this god. It is stated that the figure Gaṇēśa in the Śaiva cave temple at Bādāmi attributable to the time of the Chālukya king Pulakēśin I (i.e. the middle of the sixth century) is perhaps the earliest representation of the deity in South India,[7] whereas the Gaṇēśa images from Sankisa (U. P.) and from Bhumārā (Madhya Pradesh) are attributed to the fifth century A.D.[8] In the above mentioned Bādāmi cave, Gaṇēśa is represented as a subordinate deity by the side of the dancing Śiva.[9] It is also surmised that the image from Bhumārā too was a 'a door-keeper' in a temple there.[10] However, Dantimukhasvāmin Vināyaka of our record does not appear to have been a subordinate deity.

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[1] Cf. the passages *anēka-gō-hiraṇya-bhūmi-pradānasya..Gōvindavarmmaṇaḥ* in the Īpūr plates Set I (above, Vol. XVII, p. 336, text lines 23); and *anēka-samara-saṁghaṭṭa-vijayinaḥ..Gōvindavarmmaṇaḥ* in the Polamūru grant (*JAHRS*, Vol. VI, p. 19, text lines 4-6). Again see also the passage *anēka-samara-saṁghaṭṭa-dvirada-gaṇa-vijayasya..bhūmi-gō-kanyā-hiraṇya pradāna-pratilabdha-puṇya-jīvan-ōpabhōgasya.....Indrabhaṭṭārakavarmmaṇaḥ* in the Chikkulla plates (ibid., Vol. IV, p. 196, text lines 12-16).

[2] See above, Vol. XVII, p. 335.

[3] See above, Vol. XXIII, pp. 92 ff.; *The Classical Age*, p. 223.

[4] Mādhavavarmman II, another grandson of Mādhavavarmman I was governing, also as a viceroy under the latter, the territory of Trikūṭa-Malaya identified with Kōṭappakoṇḍa in Narasaraopet Taluk, not far away from Vēlpūru (cf. Sircar, op. cit., pp. 133-34; *The Classical Age*, pp. 209 and 224; and *JAHRS*, Vol. X, p. 191).

[5] See the *Vāchaspatyam*, s.v. *Aśvamēdha*.

[6] See D. C. Sircar, op. cit., p. 125.

[7] A. Getty, *Gaṇēśa*, Oxford, 1936, p. 28.

[8] Ibid., p. 26, and plate 3(*b*).

[9] Ibid., plate 8(*b*).

[10] Ibid., pp. 26-27.

VELPURU INSCRIPTION OF MADHAVAVARMMAN I, YEAR 33

Face A

Scale : One-third

Face B

14 14

16 16

Scale : One-half

Two geographical names occur in our inscription viz. **Śrīparvata** and **Vēlpūru-dēśa** The former is identical with the famous Śrīśailam in the Kurnool District,[1] while the latter represents the territory around modern Vēlpūru, the findspot of the record.

TEXT[2]

Face A

1 Diṭṭham Svasti[||*] [Bha][3] ......mi-pā[4]dā -ānuddhyāta[sya*] **Vishṇukuṇḍi-**

2 [gō]trāt=prabhavasya **Gōvi**....[s]ū[5]nōr=**Mmādhavavarmma**[ṇō] rājya-pravarddha-

3 [mā]nē **trayastriṁśat-saṁvatsarē Tai**[6]...la-vikramēṇa Mādhavavarmmaṇ[ā]

4 [i]ha skandhāvāra-gatō **Vēlpūru[dēśa]m**[7](śaṁ) śāsan [a]n[ē]ka-sama[ra]-[mukh-ā]..[8]

5 vijaya-śrīmān=gōsahas[ra]-p[ra]dā[y]ī na............

6 [na]t-ātula-[Pa]llava-kula............

7 ....[k]u[ṇḍ]ya[dhi?][9].... gaṁ[ddha][10] ....

8 ....[r]utō [sā]. tō[11] ....

9 .... grāmē ....

10 .... gatavān [|*] a[tr=ai]va ānaka-[sthā]pan[ā]dika......

11 ....śvaryya............

12

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[1] See above, Vol. IV, p. 195.

[2] From impressions.

[3] Only the proper right portion of this letter is preserved. The succeeding broken portion consisting originally of about seven letters may be restored as *gavach-Chhrīparvvata-sya*.

[4] The letter *pā* has an unnecessary *u-mātrā*.

[5] Only the medial *ū-mātrā* of this letter is preserved. The preceding broken portion consisting of about four letters might have read originally as *ndavarmmaṇaḥ*.

[6] The broken portion appears to have consisted of only three letters which may be restored as °*shyām=atu*.

[7] Only the proper right part of the lower portion of a letter, probably *da*, is visible. It is likely that the intended reading is *dēśam*.

[8] The two *aksharas* lost at the end of the line may be restored as *vāpta*.

[9] These doubtful letters perhaps suggest here an expression like *Vishṇukuṇḍyadhirāja* found in the Ipūr plates (Set II) (above, Vol. XVII, p. 339, text line 13). If so, it may form part of an epithet of the person introduced in these lines.

[10] Originally *dta* was written.

[11] Probably the intended reading is *mārutaḥ śāsitē*.

Face B

13 ....nt[i]mukha[1]-svāminaḥ pratimām=ānīyya(ya)

14 ....śa[ta]...[ra]ṇyaṁ[2] datvā(ttvā) mahā(ha)tā prayatnēna pūjā[ṁ]

15 ....vaṁ vi[ja]yēn=n=ānṛitaṁ[3] [|*] Sthāpita[ñ=cha] nṛipasy=ā[.][4]

16 ....[|] Vi[n]āy[5]akaṁ namasyanti narā............ [||*]

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[1] *Dantimukha* is intended here since Vināyaka is mentioned in line 16.

[2] *Hiraṇyaṁ* seems to be the intended word.

[3] The intended reading is perhaps °*ēvaṁ vijayēn=n=ānṛitam* which may mean '(*it is*) not untrue (*that one doing*) like this, shall be victorious'. This is perhaps intended to be a *phala-śruti*. We have here a rare *Parasmaipada* form of the root *jī* following the preposition *vi*. See, Monier-Williams *Skt.-Eng. Dict.*, 2nd Ed., s.v. *vi-ji*.

[4] The intended word appears to be *ājñā*.

[5] *Ya* has an unnecessary *ē-mātrā*.

No. 22—A BRAHMI INSCRIPTION FROM BELVADIGI

(1 Plate)

K. V. RAMESH, MYSORE

(*Received on 20.11.1965*)

It was in November 1959, while conducting the epigraphical survey of Chitapur Taluk in Gulbarga District, Mysore State, that I copied the inscription at **Beḷvāḍigi.**[1] It is edited here with the kind permission of the Government Epigraphist for India. The inscribed slab was found set up against the back wall of the building housing the officer in charge of the quarrying operations at a site about two miles away from the village.

This is a single line inscription which must have originally contained 9 letters out of which the last two were found broken away and lost at the time of copying. The **characters** are Brahmī of the 3rd century A. D. and are comparable with those of the Nāgārjunikoṇḍa inscriptions of the said period though the letters in the inscription under study do not display ornamental flourishes as those of the latter inscriptions. As regards palaeography, the stroke, almost horizontally drawn, attached to the bottom of the letter *ka,* is especially noteworthy.[2] The letter *la* is simple and *pa* is without the curve on its left vertical. The letter *chha* is angular and its lines do not meet at the top on the right.

The **language** of the inscription is Prakrit. This is the earliest and only Brāhmī inscription so far discovered in the Gulbarga District.[3]

Two panels, one below the other, with sculptured figures in relief immediately below the inscribed line add to the interest and importance of the epigraph. The top panel which is damaged depicts a man facing front seated on a circular seat with his left leg folded and kept on it and the right one hanging down ; his left hand is resting on his left lap and his right hand is raised up and holding some object which I am unable to identify. On a smaller circular seat to his right sits, facing him, a woman with her right hand resting on the edge of the seat. A *chauri*-bearer[4] stands to the left of the male figure. The bottom panel depicts a bullock-cart in the foreground with two bullocks shown standing in the back-ground. An indistinct figure, perhaps of a horse, is carved behind the bullocks. The cart itself is empty with no occupants.

The inscription states that the panels represent the memorial image of a certain **Kalaka.** It is difficult to interpret the sculptured panels with reference to the inscription. We know of a number of inscriptions from Nāgārjunikoṇḍa referring to the setting up of *chhāyā-khaṁbhas*[5] (*i.e.* memorial pillars) commemorating persons killed in a battle-field or otherwise. An inscription[6]

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[1] This is *A. R. Ep.*, 1959-60, No. B 427.

[2] Cf. the letter *ka* in *vāsikasa* of inscription No. 31 from Amarāvati, above, Vol. XV, p. 268 and Plate facing p. 267. Also cf. inscriptions Nos. 47 and 48 from the same place, ibid, p. 272 and Plate facing the same page.

[3] A Buddhist site with a number of inscriptions in Brāhmī script and Prakrit languge has been recently discovered at Sannathi, a village not far from Beḷvāḍigi.

[4] This figure is not very distinct in the inked impression. The right hand, raised up, holds some object which I have tentatively identified with a *chauri.* The left hand, folded up at the elbow, also holds some object which I am unable to identify.

[5] Above, Vol. XXXV, pp. 1 ff.

[6] Ibid., Vol. XXXIV, pp. 20-22, Plate facing p. 17.

from Nāgārjunikoṇḍa is particularly relevant here. It relates to the erection of a *chhāyā-khaṁbha* in memory of a queen. This inscription is engraved on a lime-stone slab below a scene, in bas-relief, depicting the queen being seated in a *maṇḍapa*-like part of a building and attended by a couple of persons. On the analogy of this, it may be said that the seated male figure in the top panel mentioned above represents the deceased Kalaka. It is probable that the inscribed panel was put up, on Kalaka's death, in his memory and that the figure of the *chauri*-bearer to his left represents a divine damsel attending on him. The female figure seated to Kalaka's right probably represents his wife. It is difficult to say whether she performed *saha-gamana* on her husband's death. If she had done so, this will be one of the earliest instances of the practice of *sati* in the Karnāṭaka region. Besides, the present inscription is another interesting example of an early memorial slab containing a sculptured scene.

The bottom panel with the bullock-cart does not render itself to easy interpretation. On the one hand, it may be taken to imply the death of Kalaka at the time of performing a journey in a bullock-cart, perhaps as the result of an accident or, perhaps, in the course of an ambush. On the other hand, the cart with the bullocks unyoked may be taken as a symbolic representation of the journey's end, *i.e.* the end of Kalaka's life. The presence of the horse in the scene is difficult to explain.

TEXT[1]

Kalakasa chhaya[2] pa[ṭimā][3]

(Sanskrit : *Kalakasya chhāyā-pratimā*)

TRANSLATION

(*This is the*) memorial image of **Kalaka**.

[1] From inked impressions.

[2] There is a mark below the right end of the letter *chha*.

[3] The last two letters *ṭi* and *mā* are broken away and lost.

Scale : One-fourth

No. 23—AGALI GRANT OF GANGA SRIPURUSHA, SAKA 669

(*2 Plates*)

G. S. Gai, Mysore

(*Received on 15.12.1965*)

A set of photographs of the copper-plate inscription edited below was obtained by Dr. B. Ch. Chhabra, the then Government Epigraphist for India, towards the end of 1957. It is understood that the original set, along with one or two more sets of copper-plate grants, was displayed at the Central Advisory Board of Archaeology at New Delhi, by the Director, Department of Archaeology, Mysore.[1] Neither the findspot of the present plates nor the details of their discovery are known to me, though they seem to have been found in the old Mysore State area.[2]

The set consists of **five plates,** each measuring 23·4 cm by 8·3 cm. There is a hole on the left margin of each plate, 1·4 cm in diameter, through which passes the ring to which is attached the usual Gaṅga seal. This **seal** is oval in shape, measuring 5 cm in length and 3·9 cm in width and bears in relief the figure of a standing elephant facing the proper left. In respect of **palaeography, language** and **orthography,** the inscription is similar to the Salem plates[3] of the same king dated Śaka 693.

The inscription refers itself to the reign of the **Western Gaṅga king Śrīpurusha** who ruled from 726 to 788 A.D. The introductory portion consisting of lines 1-35 is the same as that found in the Salem plates of this king mentioned above. The record is **dated Śaka 669, 22nd regnal year, Māgha śu. 13, Thursday,** when the **nakshatra** was **Punarvasu.** This date corresponds to **18th January 748 A.D.** when the said *tithi* ended at ·45 and the *nakshatra* was Punarvasu. The Śaka year was an expired one.

The charter is issued when the royal camp was at **Koṇigil-nagara** and its **object** is to register the gift, made by the king, to Nandīśvaraśarman who was the son of Mādhavaśarman and grandson of Nandaśarman, who was the resident of **Kēsammaḍi** and who belonged to Kāśyapa-gōtra, Taittirīya-charaṇa and **Prāvachana**-kalpa. The gift, which was made free from all encumbrances, consisted of the village **Agaḷi** on the right bank of the river **Toḷḷe** and situated in **Eḍediṇḍe** in **Maṟugare-vishaya.** It is stated that since this donee Nandīśvaraśarman had no son, he adopted. in the presence of the king, Mādhavaśerman and Māraśarman, the sons of his brother Nāgaśarman and gave them the above-mentioned gift-village Agaḷi. It is also stated that the king Śrīpurusha approved of this gift and that the subjects of Ninety-six thousand District (*shaṇṇavati-sahasra-vishaya-prakṛitayaḥ*) were the witnesses to this grant.

The inscription was written by Viśvakarmmāchārya who is stated to have been an expert in fine arts, the basis of all arts. It appears that this writer was granted a paddy field having the

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[1] See above, Vol. XXXV, p, 151 for one of these sets of plates.

[2] The present set appears to be one of the two sets noticed in *Mys. Arch. Rep.,* 1947-56, p. 26, which were discovered in the village of Chikkasāraṅgi in the Tumkur District of Mysore State.

[3] Above, Vol. XXVII, pp. 145 ff. and Plates.

sowing capacity of two *kaṇḍukas* out of the field having the sowing capacity of four *kaṇḍukas* and it is stated that this gift also should be protected as if it was a *brahmadēya* or the gift to a *brāhmaṇa*.

As regards the **localities** mentioned in the inscription, **Koṇigil-nagara,** where the royal camp was fixed, may be identified with modern Kuṇigal, the headquarters of the Taluk of the same name in Tumkur District, Mysore State. It is mentioned as Kuṇuṅgil, Kūnuṅgil and Koṇikal in other records.[1] The exact location of the gift-village **Agaḷi** on the right bank of the **Toḷḷe** and the bigger units **Ededinḍe** and **Maṛugare-vishaya** is not certain. Ededinḍe-vishaya is mentioned in the Maṇṇe plates[2] of Śaka 724 issued by Rāshṭrakūṭa Khambhadēva. A hero-stone from Hiriguṇḍagal in Tumkur Taluk belonging to the reign of Gaṅga Śrīpurusha states that his subordinate Siyagella was governing Maṛugare-nāḍu 300 while in another record from the same place, also of Śrīpurusha's reign, the king's son is mentioned as the governor of Maṛugare-nāḍu.[3] This Maṛugare-nāḍu is evidently identical with the Maṛugare-vishaya of the inscription under study and seems to have comprised portions of Tumkur District. The Ninety-six thousand District is the same as Gaṅgavāḍi—96,000 Division which comprised the major territory of the old Mysore State. I am not sure about the identification of Kēsammaḍi where the donee resided.

TEXT[4]

[Metres: Verses 1, 4 *Sragdharā* ; verse 2 *Vasantatilakā* ; verse 3 *Śārdūlavikrīḍita* ; verses 5-8 *Anushṭubh.*]

First Plate

1 Ōm[5] [|*] Svasti jitam=bhagavatā gata-ghana-gaganābhēna Padmanābhēna [|*] Śrīmaj-Jāhnavēya-kul-āmala-vyōm-āvabhāsana-bhā-

2 skaraḥ śva(sva)-khā(kha)ḍg-aika-prahāra-khaṇḍita-mahā-śī(śi)lā-stambha - labdha - bala-parākramō dāruṇāri-gaṇa-vidāraṇ-ōpala-

3 bdha-vraṇa-vibhūshaṇa-vibhūshitaḥ Kāṇvāyana-śa(sa)gōtraḥ śrīmat-**Koṅgaṇivarmma-dharmma-mahādhirāja(ja)s**=tasya pu-

4 tra[ḥ] pitur=anvāgata-guṇa-yuktō vidyā-vinaya-vihita-vṛittaḥ samya[k*]-prajā-pālana-mātr-ādhigata-rājya-

5 prayōjanō vidvat-kavi-kāñchana-nikash-ōpala-bhūtō nītiśāstrasya vaktṛi-prayōktṛi-kuśalō Dattaka-sūtra-vṛi-

6 ttēḥ=praṇētā śrīmān=**Mādhava-mahādhirāja**[s*]=tat-putraḥ pitṛi-paitāmaha-guṇa-yuktō=nēka-chāturddanta-yuddh-ā-

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1 Above, Vol. IV, pp. 332 ff. and *Mys. Arch. Rep.*, 1919, p. 12, para. 30. The Kadaba plates of Rāshṭrakūṭa Prabhūtavarsha referred to here are considered to be spurious.

2 *Ep. Carn.*, Vol. IX, Nl. 61.

3 See, *Mys. Arch. Rep.*, 1910, p. 23, paras. 51 and 52.

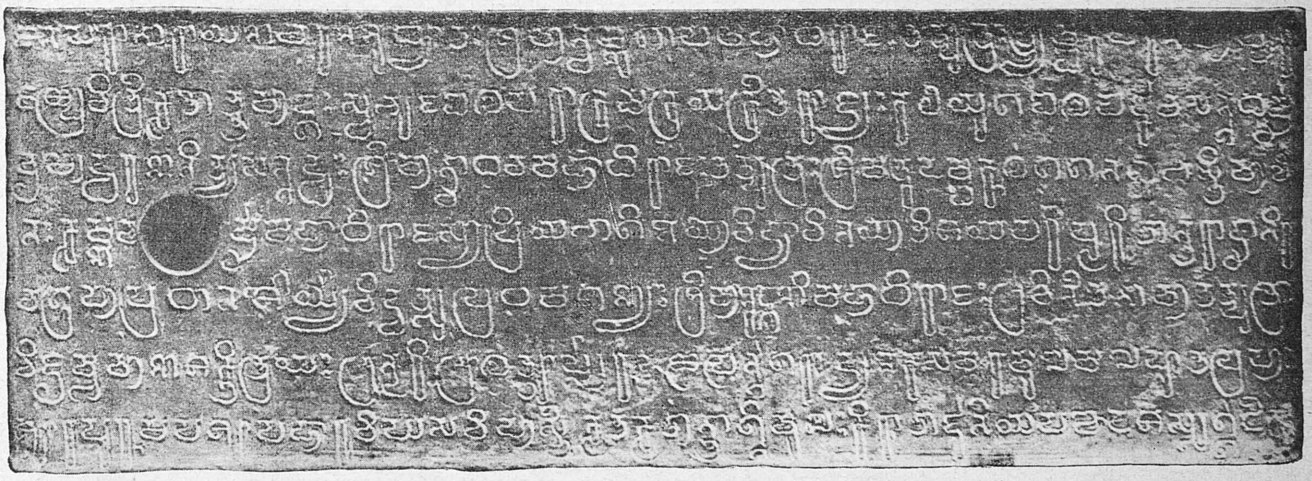
4 From the photographs.

5 Expressed by a symbol.

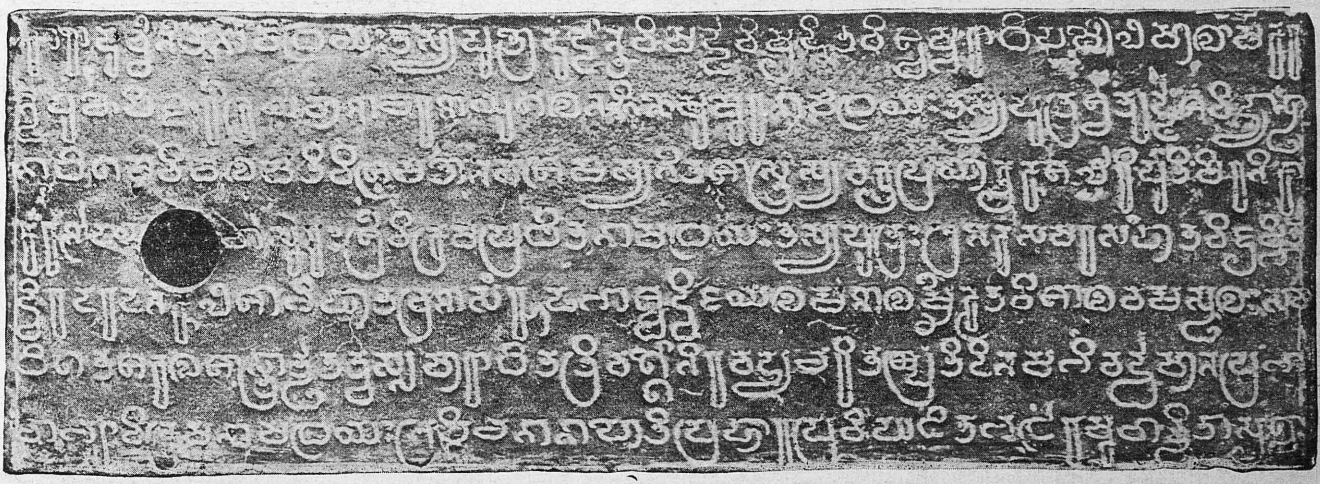
AGALI GRANT OF GANGA SRIPURUSHA, SAKA 669—Plate I

i

ii, a



ii, b



iii, a

iii, b

iv, a

7 vāpta-chatur-udadhi-śa(sa)lil-āsvādita-yaśāḥ śrīmad-**Dharivarmma-mahādhirājaḥ**[1] tat-putrō dvija-guru-dēvatā-pū-

Second Plate, First Side

8 jana-parō Nārāyaṇa-charana(ṇ-ā)nudhyātaḥ śrīmān=**Vishṇugōpa-mahādhirājaḥ**[1] tat-putraḥ Tryambaka-charaṇ-[āmbhō][ru*]ha-ra-

9 jaḥ-pra(pa)vitrīkṛit-ōttamāṅgaḥ sva-bhuja-bala-parākrama-kraya-krīta-rājyaḥ Kaliyuga-bala-paṅkāvasanna-dharmma-

10 vṛish-ōddharaṇa-nitya-sannaddhaḥ śrīmān=**Mādhava-mahādhirājaḥ**[1] tat-putraḥ śrīmat-Kadamba-kula-gagana-[ga]bhastimāli-

11 naḥ Kṛishṇavarmma-mahādhirājasya priya-bhāginēyō vidyā-vinay-ātiśaya-paripūrit-āntarādmā(tmā) nira-

12 vagraha-pradhāna-śauryyō vidvatsu prathama-gaṇyaḥ śrīmān=**Koṅgaṇi-mahādhirājaḥ**[1] **Avinīta**-nāmā tat-putrō

13 vijṛimbhamāṇa-śakti-trayaḥ[1] Andari[1]-Ālattūr-pPoruḷare Pernnagar-ādy-anēka-samara-mukha-makha-huta-prahata-

14 śūra-purusha-paś-ūpahāra-vighasa-vihastīkṛita-kṛitānt-Āgni-mukhaḥ Kirātārjunīya-pañcha-daśa-ssa(sa)rgga-ṭīkā-

Second Plate, Second Side

15 kārō **Durvvinīta**-nāmadhēyaḥ[1] tasya putrō durddanta-vimardda-vimṛidita-viśvambhar-ādhipa-mauli-mālā-makara-

16 nda-puñcha(ñja)-piñjarī-kra(kri)yamāṇa-charaṇa-yugala-naḷinō[2] **Mushkara**-nāmadhēyaḥ[1] tasya putraś=chaturddaśa-vidyā-sthā-

17 n-ādhigata-vimala-mati[ḥ*] viśēshatō='navaśēshasya nīta(ti)-śāstrasya vaktṛi-prayōktṛi-kuśalō ripu-timira-nikā(rā-)

18 karaṇ-ōdaya-bhāskaraḥ **Śrīvikrama**-prathita-nāmadhēyaḥ[1] tasya putraḥ[1] anēka-samara-saṁpāta-vijṛimbhita-

19 dvirada-radana-kuliś-ābhighāta-vraṇa-saṁrūḍha-bhāśva(sva)d-vijaya-lakshaṇa-lakshmīkṛita-viśāla-vaksha-sthalaḥ sama-

20 dhigata-śa(sa)kala-śāstr-ārttha-tatva(ttva)s=samārādhita-trivarggō niravadya-charitaḥ=prati-dinam=abhivarddhamāna-prabhā-

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[1] *Sandhi* has not been observed here.

[2] Better read *nalina-charaṇa-yugalō.*

21 vō **Bhūvikrama**-nāmadhēyaḥ api cha [|*] Nānā-hēti-prahāra-pravighaṭita-bhaṭ-ō[1]ra-kavā-[ṭ-ō*]tthit-āsṛig-dhā-

Third Plate, First Side

22 r-āsvāda-pramatta-dvipa-śata-charaṇa-kshōda-sammardda-bhīmē [|*] saṁgrāmē Pallavēn-dran=narapatim=ajayad=yō Vē(Vi)ḷand-ā-

23 bhidhānē rājā **Śrīvallabh**-ākhyas=samara-sa(śa)ta-jay-āvāpta-lakshmī-vilāsaḥ [|| 1*] Tasy=ānujō nata-narēndra-kirīṭa-kōṭi-

24 :n-ārkka-dīdhiti-virājita-pāda-padmaḥ [|*] Lakshmyā svayaṁ vṛita-patir=n **Navakāma**-nāmā śishṭa-priyō=ri-gaṇa-dāra(ru)ṇa-

25 :a-kīrttiḥ [||2*] Tasya Koṁguṇi-mahārājasya **Śivamāra(r–ā)**para-nāmadhēyasya pautraḥ samavanata-samasta-

26 īmanta-makuṭa-taṭa-ghaṭi[ta*]-bahala-ratna-vilasad-amara-dhanuḥ-khaṇḍa-maṇḍita-charaṇa-nakha-maṇḍalō Nārāyaṇa-

27 charaṇa-nihita-bhaktiḥ śūrapurusha-turaga-varavīraṇa-ghaṭā-saṁghaṭṭa-dāruṇa-samara-śirasi da[r*]śit-ātmakōpō[2] Bhī-

28 ma-kōpaḥ prakaṭa-rati-samaya-śa(sa)manuvarttana-chatura-yuvati-jana-lōka-dhūrttō Lōka-dhūrttaḥ sudurddhar-ānēka-yuddha-

Third Plate, Second Side

29 mūrdha(rdhni) labdha-vijaya-sampad=ahita-gaja-ghaṭā-kēsarī Rāja-kēsarī api cha [|*] Yō Gaṅg-ānvaya-nirmmal-āmbara-

30 tala-vyābhāsana-prōllasan-mārttaṇḍō=ri-bhayaṁkaraś=śubhakara[s*]=san-mārgga-rakshākara-[ḥ |*] saurājyaṁ samupētya rāja-

31 samitau rājan=guṇair=uttamai rājā **Śrīpurushaś**=chiraṁ vijayatē rājanya-chūḍāmaṇiḥ [||3*] Kāmō rāmāśu(su) chā-

32 pē Daśaratha-tanayō vikkramē Jāmadagnyaḥ prājy-aiśvaryyē Balārir=bahu-mahaśi(si)[1] Rabhi(vi)ś=cha prabhutvē

33 Dhanēśaḥ [|*] bhūyō vikhyāta-śakti[ḥ*] sphuṭataram=akhila-prāṇa-bhājā[ṁ] Vidhātā dhātrā sṛishṭa[ḥ*] prajānām=pati-

34 r=iti kavayō yaṁ praśaṁśa(sa)nti nityaṁ(tyam) [|| 4*] tēna pratidina-pravṛitta-mahā-dāna-janita-puṇyāha-ghōsha-mukharita-

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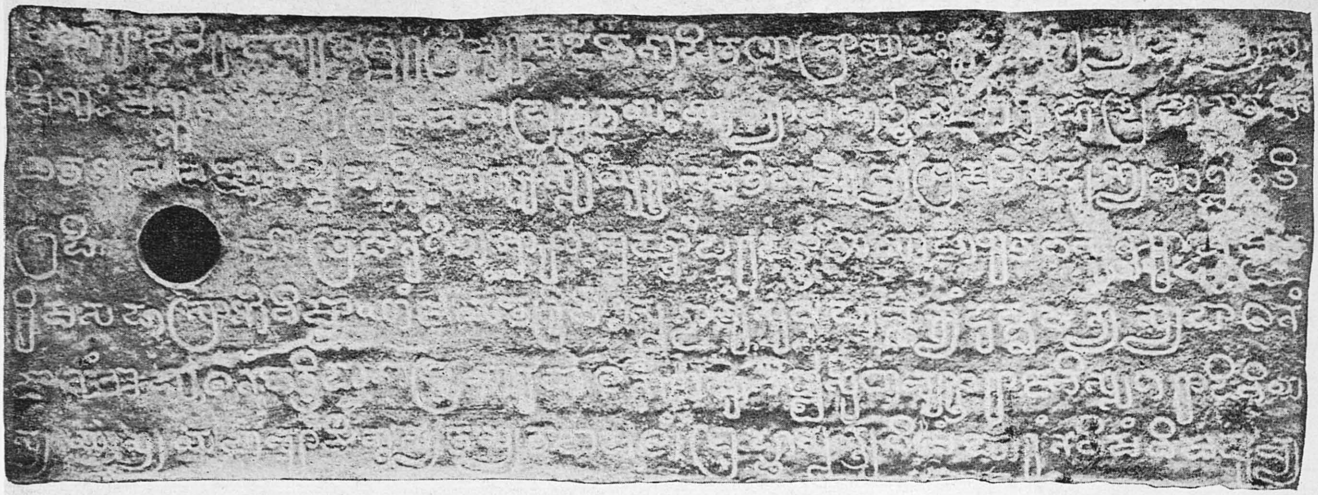
1 There is an unnecessary *anusvāra* over *ṭō*.

2 The Salem plates read *nihit-ātmakōpō* here.

iv, b



44

46

48

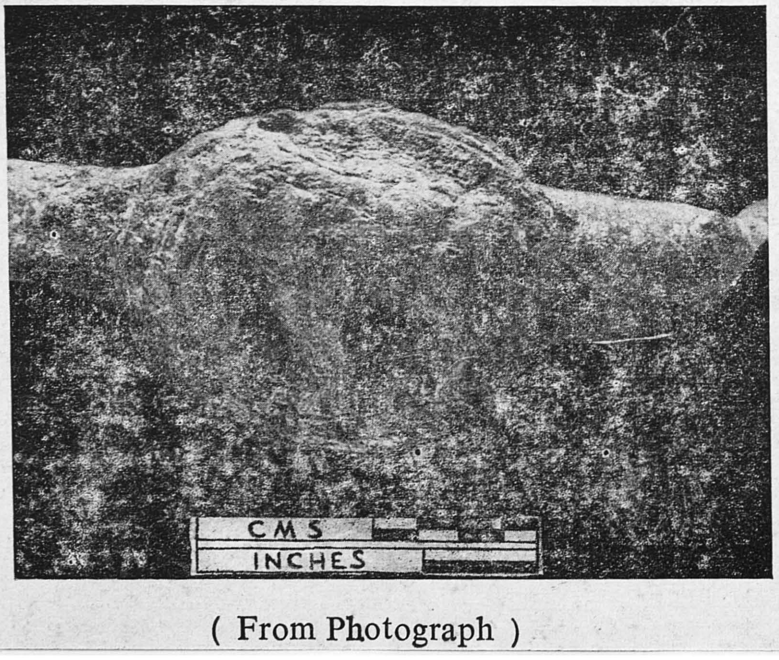
v

50

52

(From Photographs)

SEAL



(From Photograph)

35 mandir-ōdarēṇa **Śrīpurusha**-prathama-nāmadhēyēna Pṛithivī-ko[ṁ*]guṇi-mahārājēna **ēk-ōna-saptaty-utta-**

Fourth Plate, First Side.

36 **ra-shaṭ-chhatēshu Śaka-varshēshv=atītēshv=ātmanaḥ=pravarddhamānā-vijay-aiśvaryya-saṁvatsarē dvā-viṁśē varttamānē**

37 **Koṇigil-naka(ga)ram**=adhivasati vijaya-skandhāvārē **Māgha-māsa-śukla-paksha-trayōdaśyāṁ Punarvvasū-naksha-**

38 **trē Bṛihaspativārē** Kāśyapa-gōtrāya Taittiri(rī)ya-charaṇāya Prāvachana-kalpāya **Kēsammaḍi**-vāsta-

39 vyāya Nandaśarmmaṇaḥ=pautrāya Mādhavaśarmmaṇaḥ=putrāya Nandīśvaraśarmmaṇē **Maṛugare-visha-**

40 **yē Ededinde**-nāmadhēya-madhyē **Toḷḷe-nadī**-dakshiṇa-pārśvē **Agaḷi-nāma-grāmas=** sarvva-parihāra-yuktaṁ(kta)m=u-

41 daka-pūrvvan=dattaḥ sa cha grāmaḥ=punas=tath=aiva tēna Nandīśvaraśarmmaṇā svayam= aputrakatvād=ātm-ānujasya Nā-

42 ga-śarmmaṇaḥ putrābhyāṁ Mādhavaśarmma-Māraśarmmabhyāṁ rāja-samakshaṁ putrīkṛitya udaka-pūrvvan=dattaḥ [|*]

Fourth Plate, Second Spte

43 Mahārājādhirāja-paramēśvara-**Śripurushadēvēn**=āpi tathā prā(pra)sādaḥ kṛi[taḥ] asya [dāna]sya sā-

44 kshiṇaḥ **Shaṇṇavati-sahasra-vishaya**-prakṛitayaḥ yō=sy=āpaharttā [lō]bhān=mōhāt= pramādāt bā-

45 dhē tatō sa pañchabhir=mmahadbhiḥ pātakais=saṁyuktō bhavati yas=samyag=rakshati sa puṇyabhāg=bhavati

46 api ch=ātra Manu-gītāḥ ślōkāḥ [|*] Sva-dattāṁ para-dattāṁ vā yō harēta vasundharā-[m] |*] shashṭiṁ va-

47 risha[1]-sahasrāṇi vishṭhāyāṁ jāyatē krimiḥ [|| 5*] Svan=dātuṁ sumahach=chhakyaṁ duḥkham=anyasya pālanaṁ(nam|)

48 dānaṁ vā pālanaṁ v=ētti(ti) dānāch=chhrēyō=nupālanaṁ(nam) |[|6*] Bahubhirbba(r=vva) sudhā bhuktā rājabhis=Sagar-ādibhi[ḥ|*] ya-

49 sya yasya yadā bhūmis=tasya tasya tadā phalaṁ(lam) |[|7*] Brahmasvan=tu vishēm (shaṁ) ghōraṁ na vishaṁ visham=uchya-

[1] Read *varsha*.

Fifth Plate

50 tō [|*] visham=ēkākinaṁ hanti brahmasvaṁ putra-pautri(tra)kaṁ(kam) |[|8*] sarvva-kal-ādhāra-bhūta-chitra-kal-ābhijñēna

51 Viśvakarmmāchāryyēṇ=ēdaṁ śāsanaṁ likhitaṁ(tam) | chatuḥ-kaṇḍuka-vrīhi-vāpa-kshētrē dvi-kaṇḍuka ka.[1]kshē

52 traṁ tad=api brahmadēyam=iva rakshaṇīyaḥ(yaṁ) śrī

[1] There is an indistinct conjunct letter here which looks like ṇḍu. Perhaps the engraver was unnecessarily repeating the word *Kaṇḍuka*.

No. 24—THREE WESTERN KSHATRAPA INSCRIPTIONS

(*2 Plates*)

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(*Received on 15.11.1965*)

Of the three inscriptions edited here and referred to as **A**[1], **B**[2] and **C**[3] for the sake of convenience, A and C were discovered long ago, the former in the Bhuj District and the latter in the Kutch District, while B, also from the Kutch District, was discovered recently. All the three epigraphs are now preserved in the Museum at Bhuj. I copied them in November 1963 during my visit to Bhuj, in connection with my annual collection work. Of these A has been edited in the *Journal of the Oriental Institute, M. S. University*, Baroda, Vol. XI, pp. 237-38 with a facsimile, B has been merely mentioned in *Indian Archaeology—1961-62, A Review* (cyclostyled copy) IV—8, item No. 21, and a tentative text of C has been published in the *Annual Report of the Museum of Antiquities*, Rajkot, for 1923-24, p. 13. Since these publications and notices have not treated the inscriptions either fully or satisfactorily, they are dealt with below in detail.

All the three records belong to different rulers of the family of the Kshatrapas of Western India, established by Chashṭana, the son of Ysāmotika.[4] This family is called by some as the Kārdamakas.[5]

A. Andhau Inscription of Rudradāman I, Year [5]3

This inscription, as stated above, has been published by Messrs. J. M. Nanavati and H. G. Sastri.[6] They have stated that the stone slab measuring 15′4″×3′2″×11″, on which the record is engraved, was discovered by Messrs. J. M. Nanavati and M. N. Gandhi on a small mound about half a mile to the south-west of Khāvḍā in the Kutch District.[7] But this claim to the discovery is not true. For, this inscription is apparently the fifth Western Kshatrapa record noticed in January-February 1906, along with four others, by D. R. Bhandarkar, in *PRAS, WC.*, 1905-06, p. 35 and referred to again by him in *ibid.*, 1914-15, pp. 8 and 67. He has stated therein that this inscription was *in situ* while the other four were removed to the Museum at Bhuj. Besides, on p. 8 of *PRAS, WC*, 1914-15, Bhandarkar has also said that a transliteration of the record prepared by K. N. Dikshit and checked by him, was to be published in the *Epigraphia Indica* although this did not come to pass. As regards the findspot of the record, Bhandarkar has stated in two places[8] that it was found at Andhau in Khāvḍā while at another place[9] he has said that it was at Khāvḍā.

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[1] *A. R. Ep.*, 1963-64, No. B 108.

[2] Ibid., No. B 109.

[3] Ibid., No. B 110.

[4] This name is read as *Ghsamotika* also. Macron over *e* and *o* is not used in this article.

[5] E. J. Rapson, *Cat. of the Coins of the Andhra, etc. dynasties*, Introduction, p. ciii. Rapson, however, is inclined to think that the Kārdamaka princess, referred to as a daughter of the *Mahākshatrapa* Ru[dra] and as the wife of Vāsishṭhīputra Sāta[karṇi], in a Kaṇheri inscription (*ASWI*, Vol. V, p. 78, No. II; Lüders' List, No. 994) might have been indebted to her mother for this distinction (op. cit., note 2).

[6] *Journal of the Oriental Institute, M. S. University, Baroda*, Vol. XI, pp. 237-38, and Plate.

[7] Ibid., p. 237.

[8] *PRAS, WC*, 1905-06, p. 35 and ibid., 1914-15, p. 8.

[9] Ibid., 1914-15, p. 67.

The discrepancy is apparently due to the fact that Andhau is a very small village close to Khāvḍā,[1] probably a hamlet of the latter. This seems to be the reason for the association of Khāvḍā with the inscription by the authors who have published it in the *Journ. Or. Institute.* However, as the other four inscriptions of this class, which have been already published,[2] are associated with Andhau, it will facilitate easy reference if the record under study is also taken to belong to the same place.

The long and narrow slab on which the inscription is engraved, is of hard stone and owing to long exposure to the weather, it has become worn out in many places, including the inscribed surface. As in the case of the other inscribed slabs from the same place, here also, the entire slab seems to have been left in the shape in which it was quarried and there was no attempt made to dress even the surface on which the record is engraved.

This inscription, like B[3] of the other four Kshatrapa inscriptions from Andhau, is incised breadthwise, and occupies an area of 51 cm high and 32 to 52 cm broad. There are seven lines of writing, and the letters are neatly and boldly engraved. Each individual letter is between 3 cm (*e.g.*, *s*) and 4·6 cm (*e.g.*, *r*) high, while the maximum height of a compound letter like *jño* is 9·6 cm. Due to the flaking off of the stone in some places, one letter in line 2, two letters in line 3, three in line 4, two in line 5, three or four in line 6 and one letter in line 7 have been lost. Nevertheless some of them can be restored.

The **characters** are Brāhmī of the first half of the 2nd century A. D. and are similar to those of the other four Andhau inscriptions of this dynasty.[4] In fact, the characters of our record have such a family resemblance especially to those of A, C and D of the latter group, that one is tempted to say that all these four records might have been engraved by one and the same hand. That the characters of our record are definitely earlier than those of the Junāgaḍh inscription of Rudradāman I[5] can be easily seen from the less developed forms of some of the crucial letters in the former and more developed forms of the same letters in the latter. For instance, in our record the verticals of letters like *k*, *r*, etc. are almost straight, letters *v* and *m* are still rounded at bottom and letters *ś* and *s* retain their early features ; but in the Junāgaḍh inscription the verticals of *k*, *r*, etc. have a pronounced curve at bottom, the letters *v* and *m* have developed angularities and the letters *ś* and *s* also show further developments. The **language** of the inscription is Prakrit, and in this respect as well as in **orthography,** this record is similar to the other four inscriptions of this class mentioned above.

The inscription refers itself to the reign of *Rājan Svāmi* **Rudradāman** (*i.e.* the first of that name), son of *Rājan Svāmi* **Jayadāman** who was the son of *Rājan Mahākshatrapa Svāmi* **Chashṭana** and Chashṭana is stated to be the son of **Ysāmotika.** It is noteworthy that while Chashṭana receives the full compliment of all the three characteristic Kshatrapa titles, his son and grandson are given only the titles of *Rājan* and *Svāmi.* The **date** of the record given in lines 4-5 is damaged and the symbol for the tens has flaked off. Only the symbol for the unit followed by the other details viz., **Śrāvaṇa ba. 5** is preserved. The unit symbol is clearly 3 as mentioned by D. R. Bhandarkar[6] and not 2 as suggested by Messrs. J. M. Nanavati and H. G. Sastri.[7]

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[1] Above, Vol. XVI, p. 20.

[2] Ibid., pp. 19 ff., and Plate.

[3] Ibid., B on reverse of Plate.

[4] Ibid., Plate.

[5] Ibid., Vol. VIII, pp. 36 ff., and Plate.

[6] *PRAS, WC,* 1914-15, p. 67.

[7] Op. cit., p. 238, text line 4.

The last named two scholars have also read the symbol engraved at the beginning of line 5 as 10 which is evidently a mistake. It is actually intended for *bahula* (*i.e.* the dark fortnight of the month) as in the case of the other four Andhau records.[1] So the date of the record, as it is, reads [.]3, Śrāvaṇa ba. 5. Though the symbol for tens has flaked off, it is possible to suggest its restoration with the help of other particulars supplied by the record under study.

As has been stated above, the record belongs to the time of Rudradāman I. We know of two groups of dated records throwing light on the reign of this ruler. One of them consists of the four Andhau inscriptions of the year 52. They show that Rudradāman ruled conjointly with his grandfather Chashṭana[2] and both the rulers bore only the simple title of *Rājan*, while Rudradāman's father Jayadāman, mentioned therein, did not bear any title. The second group consists of the only record, viz. the Junāgaḍh inscription of the year 72, which belongs to the independent reign of Rudradāman. Uptil now, only from this Junāgaḍh inscription, besides some undated coins,[3] we know that Chashṭana bore the titles *Rājan*, *Mahākshatrapa* and *Svāmi*, his son Jayadāman was endowed with the titles *Kshatrapa* and *Svāmi* and the latter's son Rudradāman assumed the title *Mahākshatrapa* besides bearing the title *Rājan*.[4] A comparison of the style of referring to the set of kings in our record and that referring to the same set of kings in the above-mentioned groups of records, clearly reveals that the date of our record falls somewhere between the year 52, the date of the Andhau records and year 72, the date of the Junāgaḍh inscription. There are two dates, between these years, possessing the unit figure 3, and they are 53 and 63. Since the Junāgaḍh inscription says that Rudradāman acquired for himself the title of *Mahākshatrapa*,[5] it seems that this event took place round about year 72, and that the ruler was endowed with the other lesser titles like *Rājan* and *Kshatrapa* prior to that. As stated above, our record, though belonging to the time of Rudradāman's independent rule, refers to him merely as *Rājan* and *Svāmi*. Though it is difficult to be certain about the duration of the period when this king continued to be addressed thus, it may not be unreasonable to assume that considerable time elapsed between this stage and the stage when he became *Mahākshatrapa*. The absence of the higher title to this king in our record points to the nearness of its date to that of the four inscriptions from Andhau. Above all, as stated above, the palaeography of our record is so much akin to that of the other Andhau epigraphs, that our record can be taken to be not far removed in time from the latter which are dated year 52, Phālguṇa ba. 2. On these grounds, the year in the date of the record under study may be read as 50 3 (*i.e.*, 53), by presuming the lost symbol for the tens as the one for 50. The record, with its date thus restored, would show that king Rudradāman was ruling independently on ba. 5 in the month of Śrāvaṇa in the year 53, that is about four months or so later than the other Andhau records. The year 53, just as the years in the other records of this dynasty, is to be referred to the Śaka era and its Christian equivalent would be 131 A. D. The importance of this record lies in the fact that it is not only the earliest inscription known so far of Rudradāman I's independent rule but also the earliest to show that Chashṭana, Rudradāma's grandfather, possessed all the three Kshatrapa titles.

The object of the inscription is to record the erection of a *yaṭhi*, evidently as a funeral monument, in memory of a certain A[. .]ka, son of Śatruṁsaha and a novice (*śrāmaṇera*) probably of Jainism, belonging to some *gotra*, the name of which is lost, by his son Dhanadeva. The name of Dhanadeva's father consisted of four letters of which the middle two are completely

[1] Above, Vol. XVI, pp. 23 ff., and also Plate.

[2] *Ind. Ant.*, Vol. XLVII, p. 154, note 26.

[3] Rapson, op. cit., pp. 73 ff.

[4] Above, Vol. VIII, pp. 36 ff.

[5] Ibid., p. 44, text line 15.

lost rendering its reading difficult. But of the two middle letters, the second one was probably *th* as indicated by the presence of an arc, obviously of a circular letter, in the place. Between this *th* and the very first letter *a*, there is sufficient space to accommodate letters like *p*, *m*, etc. We know of an inscription from Bhilsa area, wherein a man with the name Apathaka[1] figures. On this analogy we may restore the first of the two lost letters also as *pa*, and read the name as Apathaka. The name of the *gotra* of this Apathaka is also lost. In line 6, where this was engraved, there is space only for two or three letters after °*sa* of *śrāmaṇerasa* and before *go*° of *gotrasa.* Of these letters one may have been *sa* which should have preceded *gotrasa* so as to read *sagotrasa.* So, the name of the *gotra* should have been composed of only two letters at the most. Two *gotra* names, viz., Opaśati and Śenika, both consisting of more than two letters, are already known from the other Andhau records, as borne by *śrāmaṇeras* of that place and time. Since the *gotra* name in our record was of two letters, it was apparently different from these two. Only one *gotra* name with two letters belonging to the period and region is known, and that is Vachha, from an inscription at Junnar.[2] But this name and its Sanskrit variant Vatsa,[3] are known to be a Brahmanical *gotra* names and it is difficult to say if it was borne by the followers of Jainism too.

An interesting feature of our record is that it contains the expression *yaṭhi* (*yaṭṭhi*) *adhisthāpitā* in the place of the synonymous expression *lashṭi*(*laṭṭi*) *uthāpita*, meaning, the slab was caused to be erected, of the other Andhau records.

TEXT[4]

1 Rājño Mahākshatrapasa

2 .[5] **Yasāmotikka**[6]-putrasa s[vā]mi-**Chā[shṭa]-**

3 **nasa** putrasa rājño svāmi-**Ja[yadā]masa** putrasa

4 rājño svāmi-**Rudradāmasa [varshe 50] 3 Śrāvaṇasa**[7]

5 **ba 5** A[patha]kasa Śatruṁsaha-pu-

6 trasa śrāmaṇera[sa]..[go]trasa putre-

7 ṇa Dhanadevena yaṭhi [a]dhisthāpitā [|| *]

B. Wandh Inscription of Rudrasiṁha I, Year 105

This inscription was recently discovered at **Wandh,** Manavi Taluk, Kutch District, Gujarat and has been removed to the Museum at Bhuj where it is exhibited in a gallery, being erected on a pedestal. As stated above, it has been briefly mentioned in the *Indian Archaeology —1961-62, A Review,* and is edited for the first time here. The record is engraved on a rather thin stone slab of irregular shape. The slab was originally long but was subsequently cut to suit the purposes of exhibition in the Museum. It now measures 99·5 cm long and 37 cm broad,

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[1] Above, Vol. II, p. 101, No. 42.

[2] Lüders' List, No. 1174.

[3] Ibid., No. 1200.

[4] From impressions.

[5] A letter somewhat resembling *ysā* seems to have been originally engraved here but subsequently erased owing probably to the fact that the engraving was attempted on an already peeled off surface.

[6] The doubling of *k* is peculiar to this inscription and to the only copper coin known of the time of Chashṭana (*see,* Rapson, op. cit., p. 75, No. 264). cf. See, above, p. 139, note 4.

[7] Between *ṇa* and *sa*, some gap exists, due to the fact that the surface there was not even for engraving the letter *sa*.

at its maximum, of which the writing occupies a space 32·5 cm high and 29·5 cm broad. The engraving is indifferent and the writing consists of six lines of which the last line is engraved at the right hand side of the slab. The letters are small and shallow, on account of which several of them in lines 1-2 and some in lines 3-4 have been effaced to such an extent that it is impossible to decipher some of them while the reading of the rest is just possible on the basis of similar passages found in cognate records or with considerable difficulty. The size of the letters varies from 1·25 cm high (*e.g.*, *s*, *t*, etc.) to 6·25 cm high (*e.g.*, *jño*).

The **palaeography** of this inscription is somewhat cursive and compares favourably with that of the Gundā inscription of year 103,[1] belonging to the same king Rudrasiṁha as the one of our record. But it must be stated that while the Gundā record is better engraved and better preserved, the record under study, as stated above, is not preserved well owing to indifferent engraving. Generally, the top of the letters is not marked except in one or two instances like *s* (line 2) and *p* (line 6). Of the initial vowels, *a* (line 4), *u* (line 5) and *e* (lines 4-6) occur ; the medial *ā* is indicated as usual by a stroke on the right side of the letters ; the medial *i* is represented by a curved stroke starting from the top right of the letters ; and the medial *au* is indicated by two curved strokes as are used to denote the medial *i* besides a short downward curving stroke attached to the top left of the letters (*e.g.*, °*thau*, line 4). Among the consonants, the forms of the following are noteworthy : *b* is almost a square, *m* has a rounded base as well as an angular base, *v* is elliptical and *h* looks like English S lying horizontally. Two symbols for numerals occur in line 3, one for 100 and the other for 5.

The **language** of this inscription is Prakrit, unlike that of the Gundā inscription of the year 103, where a mixed dialect is employed.[2] The text is in prose and is written continuously without any punctuation. Interesting instances of Prakritism are afforded by the words *variśe* (line 3) for *varshe*, which is generally used in the cognate records[3], *jaśṭi* for *yashṭi* and *bitipāayāṁ* (lines 3-4) for *dvitīyāyāṁ* of which the indeclinable form *dvitiyam* is used in three of the four Andhau records.[4] The use of *tithau* (line 4) when there is already the word *divase* (line 3) is redundant. As regards **orthography**, the doubling in the word *titthau* (line 4), the use of the initial vowel *e* for *ye* to denote the case ending of the nouns °*sevikae* (line 4), °*gotrāe* (line 5) and °*deśikae* (line 6) and the *ś* for *sh* in the words *variśe* and *jaśṭi* mentioned above are noteworthy.

The inscription refers itself to the reign of the *Rājan Mahākshatrapa Svāmi* **Rudrasiṁha,** son of *Rājan Mahākshatrapa Svāmi* **Rudradāman.** It is noteworthy that the pedigree of this family starting from Chashṭana, the son of Ysāmotika which is usually met with in the records, of this family is not given in this record. The **date** of the record is given in line 3, of which the year expressed by symbols reads **100 5,** *i.e.* **105.** The details such as the name of the month and of the fortnight, are difficult to make out as the writing in this place of the stone has been effaced very much. Nevertheless, from the traces of letters like *k*, *i*, and *b* that seem to be preserved, it may be said that the month was Kārttika and the fortnight *bahula.* Then the date would read as year **105, Kārttika ba. 2.** The year when referred to the Śaka era, would yield 183 A. D. as its equivalent. .

The **object** of the inscription was to record the erection of the *yashṭi,* that is the slab on which the epigraph is engraved as a funeral monument in memory of a woman (name not legible) who is described as the servant of the mother, as belonging to Atimutaka-gotra and as an inhabitant of

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1 Above, Vol. XVI, pp. 233 ff., and Plate.

2 Ibid.

3 Ibid., pp. 23-25.

4 Ibid., pp. 24-25, texts of B, C and D.

Kaśa-deśa, by a person named Ajamitra. In all probability, Ajamitra employed the woman to look after his mother and she discharged her duties loyally and faithfully, but suddenly passed away. Having been moved by the devoted service that this woman rendered to his mother, Ajamitra seems to have set up this stone memorial, in grateful appreciation, to her memory. The **importance** of this record lies in the fact that it is the second inscription of Rudrasiṁha I known so far, besides being the only one describing him as *Mahākshatrapa*. The other inscription of the year 103 from Gundā[1] belongs to the reign of this king when he was a *Kshatrapa*.

The only geographical name mentioned in this record is **Kaśa-deśa** which is the same as modern Kutch in Gujarat.

TEXT[2]

1 Rājño Mahāksha[tra]pasa svāmi-[Rudra]dāma-putra-

2 sa [rā]ño Ma[hākshatra]pasa svāmi-**Rudrasiṁha-**

3 **sa variśe 100 [5] [Kārttika] ba[hula] divase bitipā-**

4 **ayāṁ**[3] **titthau** mātri-sevikae Goṁ . ndra-kaṁ[thita] Atimu-

5 taka-sagotrāe [ja̤śṭi][4] [A]jamitreṇa uthapita

6 **Kaśadeśikae** [||*]

C.—Mevāsā Inscription of Bhartṛidāman, Year 205

A tentative text of this inscription has already been published in the *Annual Report of the Rajkot Museum* for 1923-24, p. 13 by D. B. Diskalkar who was then the Curator of the Museum. He has stated that he prepared the transcript from a couple of impressions of the record, which he received from Diwan Bahadur Ranchhodbhai Udayaram who had discovered this inscription, long ago in 1898, along with the well known Andhau inscriptions. Diskalkar has also stated that though the existence of this inscription was long known, neither D. R. Bhandarkar who visited Kutch twice in 1905 and 1915 nor R. D. Banerji who visited the island in 1919, nor himself when he had gone there in 1923, had visited the place of the inscription to examine it *in situ*. The reason for the absence of any detailed study of the record seems to be that unlike the Andhau records which were arranged to be removed to the Bhuj Museum by the above mentioned Ranchhodbhaiji after their discovery, this record was not removed to that institution till recently. It is now exhibited in the galleries of the Museum, erected on a pedestal. The flat stone slab on which the epigraph is engraved is of irregular shape with the top rounded. It measures 70 cm high and 45 cm to 35 cm broad from bottom to top. The writing, including the symbols at the top, occupies a space 50 cm high and 40 cm broad at its maximum. Owing to long exposure to the elements of nature, the slab has suffered much damage. Consequently, a number of letters of the inscription have been disfigured, a few of them beyond recognition.

The inscription consists of seven lines of writing of which the last one seems to have been, like the last line of inscription B above, engraved at the right hand side of the slab. The letters composing the lines are progressively small in size. In the centre at the top, above the first line of the writing, there are three figures, sketched in outline, of which the middle one seems to represent a lamp-stand, the one on its proper right a *ḍamaru* (*i.e.* kettle-drum) placed on one of

[1] Ibid., Vol. XVI, pp. 233-35.

[2] From impressions.

[3] Read *dvitīyāyāṁ*.

[4] Read *yashṭi*.

A. Andhau Inscription of Rudradāman I, Year [5] 3

Scale : One-fourth

B. Wandh Inscription of Rudrasiṁha I, Year 105

2 2

4 4

6 6

Scale : One-third

its faces and the third to the proper left of the middle one, appears to depict a small stand. It is likely that these represent auspicious objects sometimes grouped into eight and called *ashṭa-maṅgala*.[1] Above the stand-like sketch, are a big dot and a cresent-shaped curved line which might stand for the sun and moon. It may be observed here that epigraphs with symbols like the trident-cum-battle-axe,[2] a bull preceded and followed by a man,[3] and a wheel,[4] are known. But the record under study is the only one known so far to contain representations of these auspicious objects.

The **characters** are Brāhmī of about the second half of the 3rd century A.D. The letters are rather squattish in form with prominent tops. Of the initial vowels only *ā* occurs in line 4. The sign for medial *i* is generally indicated on tops of letters, by a long upward stroke curving to left in a hook form (lines 2, 4, etc.) and only once with a looping at the end (cf. *siddham*, line 1); the sign for medial *u* is indicated at the bottom of the letters by a long downward stroke curving up to left and stopping at the level of half the height of the other stroke; the sign for medial *e* is not different from that of *i* and the sign for *o* consists of two strokes one being similar to the sign for medial *i* and the other a downward short stroke attached to the top left of the letters (cf. *rājño*, lines 1-3). The subscript *y* is regular for the period; the sign for the subscript *r* is exactly the reverse of that of medial *u* (lines 2, 3, 5); and the form of the letter *ksh* is noteworthy (lines 1-3) as also the mark for *virāma* (line 6). Numerical symbols for *2* (line 4) and *5* (lines 4, 6) occur. The **language** of the record is Sanskrit with some influence of Prakrit and the words *naptusya* and *dahitusya* (line 5) are obviously wrong for *naptroḥ* and *dauhitrasya* respectively. Regarding **orthography** *ṛi* is indicated by the subscript for *r* (*Bhartridāma*, line 2) and *sa* is used, on the analogy of the Prakrit genitive ending for *sya* (*Kārtikasa*, line 6).

In engraving the details of the **date** and the name of the ruler in whose reign the record was put up, some defects seem to have crept in. The end portion of line 3 reads *varsha śata* after which one would naturally expect an expression for hundreds in words like, *dvi* or *tri*, etc. But this is not the case here. Instead, there are two dots or dashes one below the other at the beginning of line 4 and they stand in all probabilily for two. This figure is followed by a symbol for 5 and this is followed by an expression which seems to read *utre* (i.e. *uttare*). Taking all these together, the year of the date would be *200 5*. The month, the fortnight and the *tithi* are given in line 6, as Kārttika śukla 5. Thus, the date of the inscription is year **205, Kārttika śu 5.** The year when referred to the Śaka era, would correspond to **283 A.D.** On this date, according to the coins of this family, the ruling king was **Bhartṛidāman.**[5] But this date seems to be referred to in the inscription to the reign of a certain unnamed *Rājan Mahākshatrapa* who from the context of the record would be the *putra-prapautra* of *Rājan Mahākshatrapa* Bhartṛidāman. Obviously, the scribe has committed an error here because instead of stopping with writing *Rājño Mahākshatrapasya Bhartṛidāmnaḥ*, he had proceeded to write the two expressions, viz. *putra-praputrasya* and *Rājño Mahākshatrapasya*, evidently under the influence of the same expressions occurring in line 2. But since the year 205 falls within Bhartṛidāman's reign period, there is no doubt that the record is of his time. The absence of full particulars about the genealogy of the family, in this record, is noteworthy. The **importance** of this inscription lies in the fact that it is the only epigraphic record belonging to the time of Bhartṛidāman and that too of the early part of his reign as *Mahākshatrapa*.

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[1] Cf. Monier-Williams, *Sanskrit-English Dict.*, s.v.

[2] Above, Vol. XXXV, p. 66, and Plate facing p. 68.

[3] *CII*, Vol. III, Plate XXX-A.

[4] Ibid., Plate XXXIII-B.

[5] Rapson, op. cit., p. 153.

The inscription begins with the word *Siddham* and is followed by the passage referring to *Rājan Mahākshatrapa Svāmi* Chashṭana and *Rājan Mahākshatrapa* Bhartṛidāman. Then the year of the date discussed above is given in lines 3-4.

In lines 4-5, one Ābhīra Vasudeva is mentioned as the son of a certain Kadaṁba, as the grandson of Harihivakaṁda and as the daughter's son of a person whose name seems to read as Gulaka. There is an expression preceding the word *Ābhīrasya*, which is not clear. The mention of an Ābhīra in our record brings to our mind two other Ābhīras, one the Ābhīra general Bāpaka's son general Rudrabhūti figuring in the Gundā inscription of the time of Rudrasiṁha I,[1] (181 A.D.) and the other an *Ābhīra* cultivator, son of Siṁhasena, of the Gondal inscription of the time of Rudrasena III (350-51 A.D.)[2] The mention of an Ābhīra in the present inscription of 283 A.D. which is intermediate between the dates of the two inscriptions mentioned above, is quite interesting, as it throws light on the continued existence and activities of the Ābhīras during almost the entire period of the rule of the Western Kshatrapas.

The further details of the date, of which the year alone has been mentioned in lines 3-4 above, are given in line 6, as Kārttika śukla 5. This is followed by the statement relating to the object of the record. It states that the slab (*yaṭṭi*, i.e., *yashṭi*), obviously referring to the one on which the inscription is engraved, was caused to be set up and the work of engraving (of the inscription) was also done. Evidently, this was the work of Ābhīra Vasudeva. The setting up of the inscribed slab is said to be for the welfare of an overlord or king, but the occasion on which it was done is not clear owing to the severe damage caused to the place in the slab where the words relating to this have been engraved.

TEXT[3]

1 Siddham [|*] Rājño Mahākshapupasya[4] svāmi-**Chashṭana-**

2 putra-praputrasya rāñjo Mahākshatrapasya **Bhartri(tṛi)dāma-**

3 putra-praputrasya |[5] Rājño Mahākshatrapasya |[5] **varsha śata**

4 **2[6] 5 utre[7]** Kadaṁba-putrasya [Svatīkshava-pratasya][8] Ābhīrasya

5 Ha[ri]hi[va]kaṁda-naptusya[9] Vasudevasya[8] Gu[la]ka-dahitusya[10]

6 Kā[rti]kasa[11] [śukla] 5 rājye-ddhasya[8]||[12] bhartu[ḥ*] yaṭṭi pushṭaye

7 . . [shṭhā]pi[tā][13] [le]kha-kama cha kataṁ[14] [||*]

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[1] Above, Vol. XVI, pp. 235-36.

[2] Ibid., Vol. XXXV, pp. 191-92.

[3] From impressions.

[4] Read *Mahākshatrapasya*.

[5] This *virāma* is indicated by two dots one below the other.

[6] Expressed in the form of two big dots or dashes one below the other, a feature which is rather peculiar.

[7] Read *uttare*.

[8] This reading is uncertain.

[9] Read *naptroḥ*.

[10] Read *dauhitrasya*.

[11] Read *Kārttikasya*.

[12] The two D-like signs shown as facing each other engraved here seem to stand for double *daṇḍas*, which is superfluous.

[13] May be restored as *pratishṭhāpitā*.

[14] Read *lekha-karmaṁ cha kṛitam*.

THREE WESTERN KSHATRAPA INSCRIPTIONS—Plate II

C.—Mevāsā Inscription of Bhartṛidāman, Year 205

Scale : One-fourth

No. 25—FOUR BUDDHIST INSCRIPTIONS FROM PHOPHNAR KALAN

(*1 Plate*)

THE LATE M. VENKATARAMAYYA[1] AND C. B. TRIVEDI, BHOPAL

(*Received on 25.10.1965*)

In June 1964, a set of seven bronze images of the Buddha were discovered in the village **Phophnar Kalan,** situated at a distance of 25 km from Burhanpur, East Nimar District, Madhya Pradesh. A separate paper on these bronzes is being published in the Journal *Lalit Kalā* (No. 12, pp. 16 ff.). Of these seven bronzes, only four standing Buddha images bear inscriptions on their pedestals.

The **characters** of these four inscriptions belong to the Southern class of alphabets and they generally resemble those of the Vākāṭaka epigraphs found at Ajaṇṭā.[2] Therefore they may also be assigned to the sixth century A.D., though inscription *D* appears to be slightly later. The **language** of these records is Sanskrit. Regarding **orthography** it may be stated that the consonants following *r* are doubled excepting in the last inscription.

None of these records bears any date. Nor is there any reference to the reign of any king. They are all dedicatory in nature. However, they furnish some interesting information. For example the *Śākya-bhikshukāchārya* who figures as the donor of the image in inscription *B* seems to be connected with other Śākya Buddhist ascetics who donated images of the Buddha in the Ajaṇṭā Caves Nos. VI, IX, XV and XXII. Again the fact that the *mahāpratīhāra* Ānandavatsa figures as the son of the donor in inscription *C* appears to indicate the patronage of high officials shown to the Buddhist establishment at Phophnar. Since the script of these records is similar to that of the Vākāṭaka inscriptions at Ajaṇṭā,[3] and those of their contemporaries or vassals, viz., the rulers of Māhishmatī in the kingdom of Anūpa found at Bagh and Barwāni[4] all referable to the 5th-6th centuries, it is likely that the Buddhists of Phophnar received the patronage of the officials of the Vākāṭakas of that time. However, in the present state of our knowledge it is not possible to identify this Ānandavatsa of our inscription.

Inscription A

This inscription consisting of a single line is engraved on the front side of the pedestal of the first Buddha bronze image. It records that the bronze under question is the pious gift of a person whose name seems to read **Nāgabhūti.**

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1 [We regret to record the sad demise of Shri Venkataramayya on 27-5-1966.—Ed.].

2 Above, Vol. XXVI, pp. 142 ff. and plate; Vol. XXXIII, p. 259 ff. and plate.

3 Ibid.

4 CII., Vol. IV, pp. 17 ff. and plate.

TEXT[1]

Dēya-dhammō[2]=ya[ṁ*] **Nāva(ga)bh[ū]**[3]

Inscription B

This inscription containing three lines is engraved on the front face of the pedestal of the second Buddha bronze image. It contains two sentences. The first one records the gift of the image by the venerable (*bhadanta*) **Buddhadāsa** who is stated to be the preceptor of the ascetics of the Śākya clan.[4] The second sentence states, in the well-known *Mahāyāna* style, that the merit accruing to this pious deed, viz., the gift of the bronze, may go to all beings.

TEXT[1]

1 Siddham[5][|*] Dēya-dharmmā(rmmō)=ya[ṁ] Śākya-[bh]ikshuk-āchāryya-[6]

2 bhadan[ta-**Bu**][7]**ddhadāsasya**[|*] yad[8]=atra puṇya[ṁ]

3 tad=[bhavatu sa][7]rvva-[sa]tvā[9](ttvā)nāṁ(nām) || |

Inscription C

This inscription is engraved on the four sides of the pedestal of the third bronze image of the standing Buddha. It contains only one line which begins in the left corner of the pedestal on the back side of the image and after running counter-clockwise over four faces of the pedestal ends at the right corner of the right side.

This record also consists of two sentences of which the first one records that the image was the pious gift of a woman named **Vidyādharasvāminī**, who is described as the mother of a certain **Ānandavatsa**, designated as *mahāpratīhāra*. The second sentence states that the merit accruing to this pious act is meant for the attainment of the unconcealed knowledge (*an-āvaraṇa-jñāna*)[10] of all sentient beings (*sattva-lōka*), who, being impregnated with the

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[1] From the original.

[2] The word *dhamma* (Sanskrit *dharmma*) shows Prakrit influence.

[3] This name may be tentatively restored as *Nāgabhūti*.

[4] The Buddhist teachers of the Śākya clan like Taraṇakīrttana(?), Saṅghapriya, Bhadrasēna, *āchārya bhadanta* Buddhasēna, Buddhasōma, Sudatta are already known to us from the Ajanta inscriptions. See, Yazdani, *Ajanta*, Pt. III. [The expression *Śākyabhikshu* does not appear to have anything to do with the Śākya clan. It means simply "A Buddhist monk". See Lüders, *A List of Brāhmī Inscriptions*, Nos. 146-49, 911, 989-90, 1044, 1046-47.—Ed.]

[5] Expressed by a spiral symbol.

[6] [The reading is *bhikshōr=āchāryya*.—Ed.]

[7] Faint traces of these letters are visible in the original.

[8] Below *ya* there is an unnecessary stroke which looks like the medial *u*-sign of the modern Nāgarī.

[9] The medial *ā*-sign is added to the subscript *v*.

[10] This peculiar Buddhist expression is evidently equivalent to *anuttara-jñāna* "supreme knowledge" usually employed in the votive inscriptions. The present expression, however, reminds us of the verse *Āvṛitaṁ jñānam=ētēna jñāninō nitya-vairiṇā* | *kāma-rūpēṇa Kauntēya*, etc. (*The Bhagavadgītā*, III, 39). There is a Buddhist sect called *Āvaraṇin*. (cf. M. William's *Skt.-Eng. Dict.*, 2nd Ed., s. v. *ā-vṛi*). Whether the donor of the present bronze was an opponent of this sect, as he intended the gift for the *anāvaraṇa-jñāna*, is not certain.

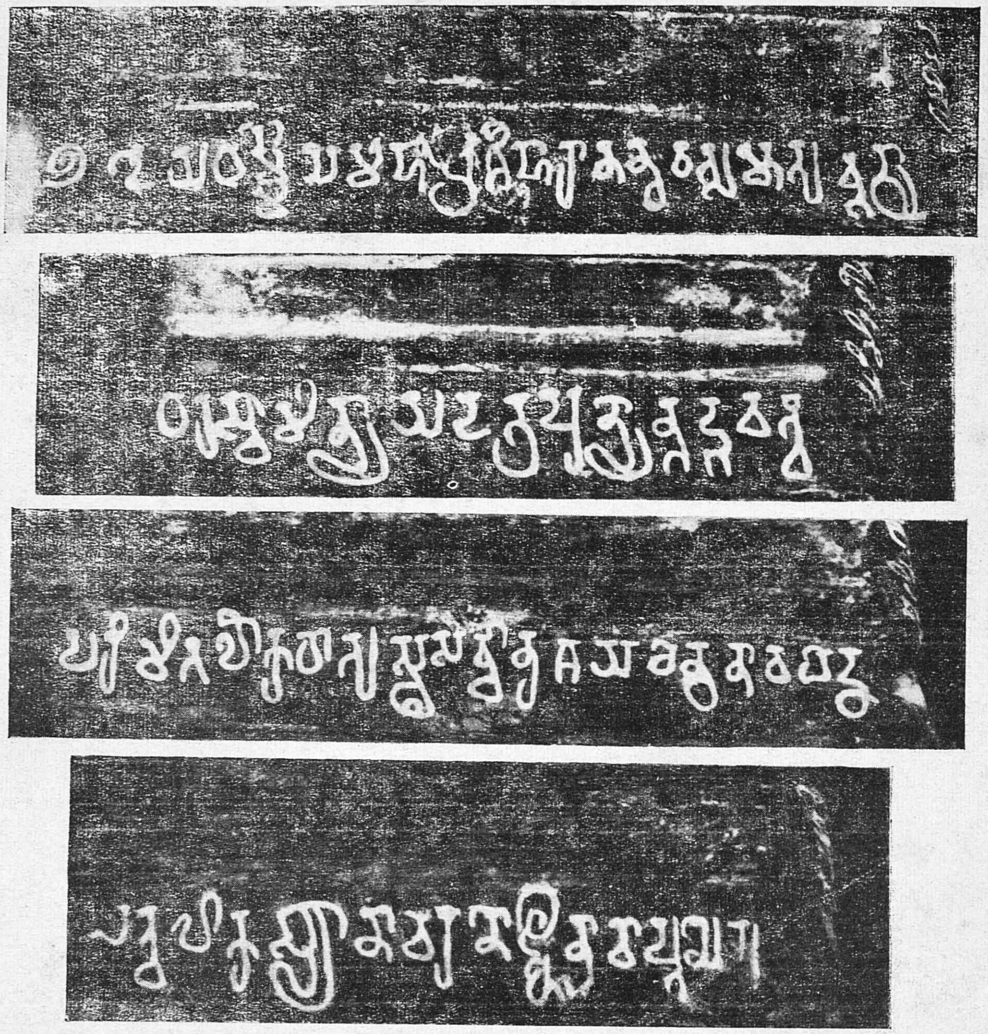
FOUR BUDDHIST INSCRIPTIONS FROM PHOPHNAR KALAN

Images

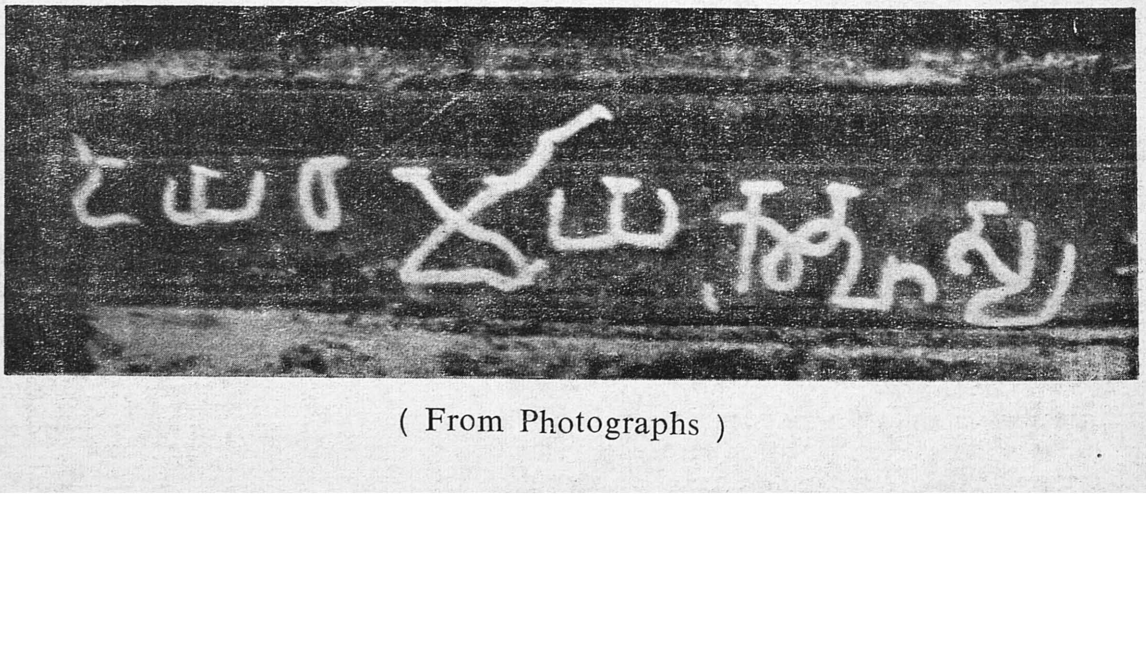
Inscription A

Inscription B

Inscription C



Inscription D



(From Photographs)

unlimited sensory elements (*aparimita-lōka-dhātu*), are entwined in the bonds of all sorrowful attachments (*anuśaya-bandhan-āvabaddha*).

TEXT[1]

(Back side)

Siddham[2][|] Dēya-dharmmō=ya[ṁ] mahā-[p]ratīhār-**Ānandha(nda)vatsa**-mātu[r]= **Vv[i]ddhyā(dyā)**-

(Left side)

dharasvāminyā[ḥ *|] yad=atra puṇyan=tad=bhavatv=a-

(Front side)

parimita-lōkadhātustha-sarvv-ānuśaya-[ba]ndhan-āvabaddha-

(Right side)

satva(ttva)-lōkasy=ānāvaraṇa-jñān-āvāptayē ||

Inscription D

This one-line inscription is engraved on the right face of the pedestal of the fourth Buddha image. It records that the image under question is the pious gift of a certain **Kanha,** *i.e.*, Kṛishṇa. No detail about the donor is given.

TEXT

Dēya-dharmā(rmō)=ya[ṁ*] **Kanhasya** ||[3]

POST-SCRIPT

The second sentence of inscription *C* is very interesting and is not met with anywhere else in epigraphs. Here the expression *lōka-dhātu* means world or world-system and the compound *aparimita-lōka-dhātu* may be compared with Buddhaghōsha's description *Evaṁ anantāni chakka-vāḷāni, anantā lōka-dhātuyō* (*The Visuddhimagga,* PTS, 1920, p. 207), though we have got expressions like *dasa-sahassilōkadhātu* (*The Mahāvagga,* PTS, 1929, p. 12) and *ti-sahassī mahā-sahassī-lōka-dhātu* (*The Aṅguttaranikāya,* PTS, Pt. I, p. 228). Again the word *anuśaya* has a technical import and it is defined by Buddhaghōsha as *Tē hi.... kāma-rāg-ādīni uppatti-hētu-bhāvēna anusēnti yēvā ti anuśayā.* These *anuśayas* are stated to be seven in

[1] From the original.

[2] Expressed by a spiral symbol.

[3] This punctuation is indicated by two very short horizontal strokes put one above the other.

number in the *Vibhaṅga* (PTS, 1904, p.340). However the expression *sarv-ānuśaya* in our inscription reminds us of *sarv-āhaṁkāra-mamakār-āsmi-mān-ābhiniveś-ānuśaya* of the *Divyāvadāna* (Cambridge Ed., 1886, pp. 210, 314). Similarly the expression *anāvaraṇa-jñāna*, suggested by the verse from the *Bhagavadgītā*, quoted above by Shri Venkataramayya means "knowledge free from obstruction". (Cf. the commentary *jñān-āvaraṇam = jñāna-pratibandhakam* in the *Sarvadarśanasaṅgraha*, Poona, 1924, p. 63), and it is the same as *a-saṅg-ān-āvaraṇa-jñāna* of the Buddhist literature (See F. Edgerton, *Bud. Hybrid Skt. Gram. & Dict.* s.v. *anāvaraṇa*). This again reminds us of the passage *gata-samasta-klēśa-tad-vāsanasya an-āvaraṇa-jñānasya sukh-aikatānasya ātmanaḥ upari-dēś-āvasthānaṁ muktiḥ*. (Cf. *Sarvadarśanasaṅgraha*, p. 81). Therefore, the second sentence of the record may be translated as "May the merit, that (*comes*) in this act, be for the attainment of the obstruction-free knowledge by all beings who are in the unaccountable world-systems and who are chained by the chains of all *anuśayas*".—Editor.

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